A TREATISE OF THE PESTILENCE:

Wherein is shewed all the causes thereof, with most assured preseruatiues against all infection: and lastly is taught the true and perfect cure of the pestilence, by most excellent and approued medicines.

Composed by THOMAS THAYRE *Chirurgian, for the benefite of his countrie, but chiefly for the honorable city of London.*

Altissimus creauit medicinam super terram, vir prudens non contemnit illam.

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TO THE RIGHT HONORAble Sir ROBERT LEE Knight, Lorde *Maior of the renowned City of London, and to the right Worſhipful the Sheriffes, and alſo to all the right Worſhipfull the Aldermen their brethren,* THOMAS THAYRE *wiſheth all ſpirituall and temporall bleſſings from the Lord in this life, and in the life to come eternall ſaluation, through Chriſt Jeſu our Sauiour.*

COnſidering with my ſelfe, Right Honorable, and right Worſhipfull, that nothing is more neceſſary, nor more deſired in the time of dangerous ſickneſſe and perill of death, then to preſent vnto the perſon ſo ſtanding, the meanes to preſerue him from the violence of the ſame, and to reſtore the ſick from imminent perill of death, vnto his former eſtate of health; and perceiuing, right Honorable, that no man had as yet written any treatiſe, wherein was contained ſuch ſpeciall and

excellent medicines, that might be able to resist, and also cure this dangerous and contagious sickneſſe; and likewise to giue sufficient instruction & direction vnto the inhabitants of this Citie, for their preseruation in this infectious time: I was mooued in conscience (my Lord) for the dutie I owe, and for the loue I beare vnto this honorable city, to cõmunicate vnto them such preseruatiues, as are, through Gods grace, giuen vnto them able to resist and defend from infection of this sickneſſe all such as vse thẽ. And also I haue set down most excellent & approued medicines, such as I haue practised and approued vnto the great vtilitie of manie, beeing able, through Gods mercy, speedily to cure the most and greatest part of al such as shall be infected with this sickneſſe, beeing vsed in time, before the sickneſſe hath vtterly ouercome nature. And although my insufficiẽcy to write any publique matter, perswaded me to relinquish my intẽded purpose in publishing this treatise, I being the meanest of so many in this land, and vnable to write any plausible stile: yet the truth & plainnes of the matter, the excellency of the medicines, & the vtility that many should find thereby, being vsed, ouercame that doubt of mind, and animated me to proceede in my intended purpose; not doubting, but assuredly trusting in the Lord, frõ whom commeth all health, that this beeing vsed, many shall bee preserued, and cured thereby, to Gods glory and our comfort: he it is on whom we must depend. The Lord hath created medicine of the earth, and giuen great vertue vnto trees, hearbs,

ne ope diuina. il valemus.

hearbes, gums, ſtones, and minerals, and all for the helpe of his people in the time of their ſicknes. God make vs thankfull vnto him for them, & giue vs grace to be warned by others puniſhment, and to vſe thankfully and diligentlie, the good means for our health: and then I truſt aſſuredly that the Lord will bleſſe our indeuours, vnto his glory, and our health and comfort. And for as much as I haue written this treatiſe chiefelie in reſpect of the citie, I haue preſumed to dedicate the ſame vnto your Honor, & vnto the right Worſhipfull the Sheriffes and Aldermen your brethren, as a pledge of my loue and humble duty towards you: which if it ſhall pleaſe you to accept in good part, and vouchſafe to patronize mine indeuours, I doubt not but that manie ſhall finde the benefit therof to Gods glory & their great comfort: and I ſhall be incouraged ſome other time, as occaſion ſhall be offred, to performe a work no leſſe needfull: Thus beſeeching the Almightie to bleſſe your Honor, & the right Worſhipfull your brethren, with all happineſſe your hearts can deſire, I humblie take my leaue.

Your Honors and Worſhips to command,

THOMAS THAYRE.

To the louing Reader grace *and health from the Lord.*

Alling vnto mind (curteous reader) the saying of TVLLY, *Non nobis solùm nati sumus, &c.* we are not born vnto our selues alone, but we owe a dutie and seruice vnto our countrey, our parents, & our friends, and considering with my self vnto my griefe, the sickneſſe, the which it hath pleased God to visit vs withall, is greatly increased, disperſing it selfe into manie places of this citie to the griefe of manie: I hauing duly considered thereof, thought it my dutie to vse the small talent that the Lord hath lent me vnto his glory, and the good of my brethren: which moued mee to write this Treatise shewing the causes of the pestilence: the meanes to preserue vs from the infection of this contagious sickneſſe: and the way and methode to cure such as shall be infected therewith, vsing the remedie in time, I meane in the beginning of the sickeneſſe, before nature be ouercome, obseruing the order of this booke. And for as much as this is Gods visitation for our iniquitie, wee must therefore first fly vnto him with contrite hearts, fixing our whole trust in his mercie: And then wee must with all diligence and thankfulnes of heart, vse the good meanes

that

that the Lord hath ordained for our health. For to neglect the meanes, is to contemne Gods gifts; and we make our ſelues guiltie of our owne death, and before God we are no better then murtherers, becauſe we haue deſpiſed the meanes of our helpe that he hath ordained for vs. But I truſt there are none ſo wilfull and obſtinate in this citie. This Treatiſe (gentle Reader) I haue penned, and preſent vnto thee, plaine and ſimple, barren of eloquence and filed phraſe to delight thee: yet herein is contained moſt excellent and approued remedies, and as effectuall for the curing of this ſickneſſe, as are, or haue beene knowne. Vſe them in Gods name, and doe not truſt vnto light and trifling medicines, conſidering the ſtrength and daunger of this ſickneſſe: Theſe haue power and vertue, through Gods grace, to expulſe and ſpeedily to cure this infectious ſickneſſe: and for preſeruing a perſon from infection I haue ſet downe manie preſeruatiues. And for curing the ſickneſſe I haue ſet downe foure principall medicines, and three others of leſſe ſtrength, to bee vſed when the aforenamed cannot be had. All which you may haue readie or ſpeedily made at euery good Apothecaries. Vſe them I counſell thee in the beginning of this ſickneſſe, for delay breedeth daunger: and death commonly followeth, and medicine comes too late when nature is ouercome by the ſickneſſe. And for as much as I haue written this Treatiſe for the benefit of all men in generall, that thinke good to vſe it, & haue done it in loue & good wil, ſo I hope the well diſpoſed will cenſure it. And no godly and vertuous minded Phyſition will be herewith offended, or enuy my endeuours, conſidering it is for the benefit and helpe of many in this or ſuch like dangerous time, wherein many periſh for want of counſel and helpe in their ſickneſſe, at the begmning thereof.

thereof. And where anie ouerſight or defect hath paſſed in my booke, as I doubt not but that there are ſome, hauing ſo ſhort time, and ſo little opportunity to ouerlooke it, I deſire the learned Reader to correct and amend the ſame: and in ſo doing I ſhall be vnto him beholding. And ſo now taking my leaue, I beſeech God of his great mercy to bleſſe the meanes that we ſhall vſe for our health, vnto the honour, glorie and praiſe of his holy name, and vnto our health & comfort. Farewell Iuly the ninth.

Non quæro quod mihi vtile eſt, ſed multis.

Thine in all friendly loue and
good will,

Thomas Thayre.

A Treatise of the Pestilence:

wherein is shewed all the causes thereof, with most assured preseruatiues *against all infection.* &c

THis contagious sicknes which is generally called the Plague or Pestilence, is no other thing then a corrupt and venemous aire, deadly enemie vnto the vital spirits: most commonly bringing death and dissolution vnto the body, except with spéede good remedy be vsed. I meane not that the aire of it self is a verie poison, for then consequently all persons (for the most part) that liue within the aire so corrupted, should be infected, and few or none escape the danger thereof: but my meaning is, that the aire hath in it selfe a venemous qualitie, by reason whereof those bodies wherein there is Cacochymia, corrupt and superfluous humours abounding, are apt and lightly infected, those humours being of them selues inclined and disposed vnto putrifaction. Now I will proceede to shew the causes of this dangerous sicknesse, and also the cure thereof.

What the Plague is. *Aerem vitiat ac putridum.*

Now hauing briefly defined what the Pestilence is, I will (God assisting me) prosecute mine intended purpose. First, in shewing all the causes thereof, and the cure, and remedie for euerie cause.

Entring into due consideration of the causes of the Pestilence that now raigneth, Christian Reader, I find there are three causes thereof.

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The first and chiefest is sinne.

The second is the corruption of the aire.

The third and last cause, is the euill disposition of the body, bred by euill diet, and the abuse of things called Res non naturales, things not natural: not so called, for that they are against nature, but because through the abuse of them nature is debilitated, corrupted, and oftentimes vtterly destroyed.

e first cause.

The first cause, I say, is sinne. The holy Scriptures sufficiently proueth the same, and giueth manie examples how the Lord oftentimes punisheth his people for their sin and impietie of life with the Pestilence. Reade the 14. chapter of the booke of Numbers, and the 11. and 12. verses, where the Lord speaking vnto Moses, saying: How long will this people prouoke me? and how long will it be ere they beleeue me, for all the signes I haue shewed among them? I will smite them with the pestilence, and will destroy them, and will make thee a greater & mightier nation then they.

mb. 14. 11.

Why doth the Lord here threaten the children of Israel his chosen, to strike them with the Pestilence? the reason is shewed in the same chapter: because (saith he) they haue murmured against me, and haue rebelled, not keeping nor obseruing my lawes. And as the Lord spake vnto the children of Israel by Moses, so speaketh he vnto vs dayly by his ministers and preachers of his word.

Also reade Deuteronomy the 28. chap. the 1. 2. 3. and 4. verses, and there you shall see the blessings that the Lord promiseth vnto them, that walke in his waies and keepe his commandements: And it followeth in the same chapter: But if thou wilt not obey the voice of the Lord thy God, and keep and doe his commandements: The Lord shall make the pestilence to cleaue vnto thee. And many more curses hee pronounceth against them that continue in their sin and iniquitie of life. And further, The Lord shal smite thee with a consumption, & with a feuer,

ut. 28. 1. 2.

and

and with a burning ague, and so forth. This spake the Lord vnto the children of Israel his people, and this speaketh the Lord daily vnto vs: but we are slow to repentance and amendment of life.

Reade Leuiticus the 26. chap. and the 21. verse. And if you walke stubbornly against me (saith the Lord) and will not obey my word, I will bring seuen times more plagues vpon you, according vnto your sinnes. And in the third verse following he saith: I will send the pestilence among you, and you shall bee deliuered into the hands of your enemies. This spake the Lord vnto the inhabitants of Jerusalem, and this speaketh hee vnto vs oftentimes by his Ministers, whom we ought with all reuerence to heare, and with all diligence to follow. Many more places could I cite and inferre out of the sacred Scriptures, to proue sinne to be a cause of the Pestilence, and sometime the onely cause thereof: example in Dauid: example in Pharao, and diuers other, which for prolixitie I omit, hoping this may suffice to proue sinne to bee a cause of the Pestilence, which is indeede as a messenger or executioner sometimes of Gods iustice. Many and great plagues hath this our land tasted of in times past, and it is not yet tenne yeares since this Citie of London was visited and afflicted with this sickness, dispersing it selfe into diuers and many places of this land, cutting off and taking away a great multitude of people: and I doubt not but sin was a great cause thereof. O that man would therefore remember the inconstancie and frailtie of this life! And consider the end of his creation was, to serue and glorifie God: but we daily dishonour him by committing of sinne, and not giuing vnto him that honor and seruice that is due vnto the Lord: But placing all our affections vpon the vaine delights and inconstant pleasures of this alluring and deceitfull world, which do as it were bewitch vs, and withdraw vs from that Christian care that we ought to haue of our saluation, abusing Gods mercie and long sufferance with our de-

Leuit. 26. 21

Vers. 25.

layes and procraſtination to turne vnto him, being miſe-
ably beliued by ſatan, and inticed by the glittering ſhewes
of this world, to the loue thereof; and God knowes how
ſoone we muſt leaue it. I pray God infuſe his grace and
holy Spirit into our hearts, that ſinne may be mortified
in vs, and that it may worke in vs a reformation and a-
mendment of life: that we may henceforth walk in this
our ſhort pilgrimage, as Chriſtians and ſeruants of the
Lord, ſeruing him in all holineſſe and pietie of life, con-
temning the vaine pleaſures of this fraudulent world,
which are but ſnares to intrap our ſoules, and the baites
of Sathan to draw vs vnto deſtruction: then ſhall we not
need to feare death, but ſay with Saint Paul, *Mors mihi
lucrum*, Death vnto me is gaine, ſaith he: ſo is it indeed vn-
to all the godly: but vnto the wicked it is an entrance
into a continuall and eternall punishment: from the
which Chriſt that hath died for vs, deliuer vs. Amen.

Now hauing ſhewed ſin to be one cauſe of the Peſti-
lence, and ſometimes the onely cauſe, when it pleaſeth
God to punish the impietie of his people, vſing it as the
executioner of his wrath: it followeth that I ſhewe
the other cauſes, whereof the Peſtilence may ariſe. The
ſecond cauſe, is the corruption of the aire.

Galen the moſt excellent and famous Phyſition in his
booke *de Differentijs Febrium*, ſaith, there be two cauſes
of the Peſtilence: *Vnam, aërem vitiatum ac putridum: al-
teram, humores corporis vitioſo victu collectos, & ad putrefcen-
dum paratos*; The one cauſe is (ſaith he) an infected, cor-
rupted, and putrified aire: the other cauſe is, euill and ſu-
perfluous humors gathered in the body through haugh-
tie and corrupt diet, which humours be apt and ready to
putrifaction. And this is moſt true, and not onely the opi-
nion of Galen and Hippocrates, the Fathers and princes
of Phyſicke, but of all the learned and iudiciall Phyſiti-
ans of latter time, and at this day. Now let vs conſider
how, and by what meanes the aire may be corrupted
and altered from his wholſom qualitie vnto a venemous

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disposition. Entring into this consideration hereof, I finde many causes that may corrupt the aire, all which I will compose or include in these two.

The first cause whereby the aire may bee corrupted, is through the unwholsom influence of the planets; who by their malitious disposition, qualitie, and operations, distemper, alter and corrupt the aire, making it unwholesome unto humane nature.

When the temperature of the aire is changed from his naturall estate, to immoderate heate and moisture, then it corrupteth and putrifieth, and ingendreth the Pestilence. I omit to write what I haue read concerning the alterations and mutations, that are sometimes caused by the superior bodies or planets here below upon the earth: for unto the learned it were superfluous, and unto the vulgar or common sorte, it woulde rather breede admiration then credite: but this euerie man is to understand, *Deus regit Astra*, GOD rules the starres: and yet I doubt not, but through the Eclipses, Exaltation, Coniunctions, and aspectes of the Planets, the aire may bee corrupted, and made unwholesome sometimes, in somuch that diuers grieues are bred thereby.

Note.

Gal. de diff. febrium lib. 1. cap. 5.

The second cause, whereby the aire may be corrupted, is a venemous euaporation arising from the earth, as from fennes, moores, standing muddie waters, and stinking ditches and pittes, or from dead bodies unburied, stinking chanels and mirsones, and multitudes of people liuing in small and little rome, and uncleanlie kept: all these are causes and meanes whereby the aire may be corrupted.

The second cause of the pestilence. Rotten exhalations may corrupt the aire. The aire that commeth from such stinking places corrupt the blood.

The third cause of the pestilence is the euill disposition of the body, which is bred by euill diet: the bodie being repleat with corrupt and superfluous humors, which humors be readie to putrifie and rot upon anie light occasion: And when such a person doth but receiue into his bodie by inspiration, the corrupted and infectious aire, he is therewith by and by infected, his bodie being disposed

The third cause of the pestilence is the euill disposition of the body.

thereunto through superfluous and corrupt humors abounding: likewise contrarie wise, a body of a good disposition, I meane a body free from grosse, corrupt, and superfluous humors, is not eassilie or lightlie infected, because there is not that matter for the infectious ayre to worke vpon. And againe, nature is more stronge to repell the infectious or corrupted ayre, if it be receiued: and this is the cause why one person is rather infected then another; namelie the disposition of the bodie.

ny one person is infected ner then another.

Now hauing shewed all the causes of the pestilence; I will (GOD assisting mée) set downe the cure and remedie for euerie cause, which causes being taken away, the effect which is the sicknesse, must néedes cease.

ſa egritudi- peccatum eſt.

The first cause, I say, is sinne: and this ought first to be taken awaie, and then I dare vndertake (by Gods assistance) my corporall medicines shall soone staie this furious sicknesse. Sinne is a sicknesse of the soule; the cure thereof doth consist in these two points. The first, is true, hartie, and faithfull repentance, with all contrition of heart confessing thy sinnes vnto the Lorde, with faithfull prayer vnto Christ Iesu, that it will please him to be an aduocate and mediator vnto the Lorde for the forgiuenesse of thy sinnes. Do this, and thou shalt find GOD mercifull, hee is readier to forgiue then we to aske forgiuenesse of him. He would not the death of a sinner, but with all mercy, patience, and long suffering waiteth and expecteth our conuersion vnto him.

The second point, is newnesse of life: for what shall it auaile vs to haue forgiuenesse of our sinnes, if we fall into the same againe, and walke in our former euilnesse of life? This will but increase Gods wrath and indignation against vs, and exasperate him to punish our impietie of life with all seueritie. Therefore, I counsell thee, as thou tenderest the saluation of thy soule, flie from euill, and do the thing that is right; walke vprightlie before him in newnesse and holinesse of life: for the Lord seeth all thy waies, and knoweth the thoughts of thy heart long before. Re-

member

member thy time here is but ſhort, and death will ſommon thee (thou knoweſt not how ſone) to giue an account how thou haſt ſpent thy time, and vſed the talent that the Lord hath lent thee here on earth. Then ſhalt thou ſtād before the tribunall ſeat of the Almightie & iuſt Iudge, where all thy whole life ſhal be laide open, and all thy actions, and thoughts of thy heart made manifeſt and knowne. Then happy and ten times happie are they, vnto whom the Lord ſhall ſay: Come yee bleſſed of my Father, receiue ye the Kingdome prepared for you before the beginning of the worlde. But how vnhappie, and in what miſerable eſtate are they, vnto whom the Lord ſhall ſay: Goe you curſed into eternall darkneſſe, a place of puniſhment appointed for you: where there is horror, weeping and gnaſhing of teeth. This is the place appointed for the vngodly worldlings that wallow and continue in their ſinne, neglecting the ſeruice of the Lord: for which end they were created. Conſider this (good Chriſtian Reader) and defer no time to turne vnto the Lord: for this life of ours is fraile, vnconſtant, and very vncertaine. We haue examples daily before our eies of the vncertainty thereof, to day a man, to morrow none. *Homo natus Muliere paucorum dierum eſt, & repletur inquietudine*, ſaith Iob: Man that is borne of a woman his daies are fewe, and is full of miſery.

Remember this whilſt thou liueſt here.

For thy further inſtruction, I refer thee vnto the godly and learned Diuines, heare them: for they are the meſſengers and miniſters of the Lorde, appointed to teach his people, and in mee it might be noted for preſumption, to take vpon mee the office of another man, hauing in this point more neede to be taught my ſelf, then able to inſtruct others. The cure of the ſoule belongeth vnto them, and the cure of the body vnto me. I will now haſten vnto the ſecond cauſe, which is the corruption of the aire.

I haue ſhewed before all the cauſes that may corrupt the aire: it followeth now that I teach the correction, purging and altring of the aire corrupted, which is the ſecond cauſe of the peſtilence.

And

bſeruations.

And firſt I would counſel you, that al ỳ ſtréetes, lanes, and allies be kept cleane and ſwéete, as poſſible may bée, not ſuffering the filth and ſweepings to lie on heapes, as it doth, eſpeciallie in the ſuburbes, but to be caried awaie more ſpeedily: for the vncleane kéeping of the ſtréetes, yéelding as it doth noiſome and vnſauory ſmelles, is a meanes to increaſe the corruption of the aire, and giueth great ſtrength vnto the peſtilence.

Alſo, that al the pondes, poles, & ditches about the City, if they yéeld any ſtinking and noiſom ſmels, that they be ſcoured and clenſed: for there ariſeth from them an euill and vnholeſome aire, which furthereth the corruption of the aire, and worſe will do in hotter weather.

Alſo, that you ſuffer no myſtons to be made ſo néere vnto the Citie as they are, but to be caried far off: neither any dead carion to lie vnburied, as I haue ſeene, but to be caried forth and buried deepe.

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all.

Alſo, that euerie Euening you make ſmall and light fiers with Oken wood, in thoſe ſtréets where the infection is, either two, or thrée fiers, according vnto the length of the ſtréete or place infected; the wood being conſumed, caſt in ſome ſtickes of Juniper; and therewithall, two, thrée or foure rowles of perfume that I haue here ſet downe in my booke, which I would wiſh were vſed through the whole Citie in your chambers and houſes, caſt in vpon ſome coles in a chafingdith or fuming pot, in the morning and Euening. This fumigation hath a moſt excellent and ſingular propertie, to purge and alter a corrupt and vnholſome aire.

But peraduenture ſome men for want of Judgement, will think this my direction ouer curious & of ſmall validitie: but I do and will affirme, that the vſe thereof is very requiſite, and of great force & vtility, and the beſt meanes for the purging and altering the euill qualitie of the aire, that is knowne vnto man.

This fumigatiõ is to be vſed where the infection is, in the euening, and alſo in the morning; & is of great force for the

purging

purging of the aire, and altering the euill qualitie thereof: which I wish were dayly vsed through the Citie, in their houses and chambers, for the excellent vertue thereof.

R. Storax, Calamint, Labdanum, Cypreſſe-wood, Myrrhe, Beniamin, Yellow Sanders, Ireos, red Roſe-leaues, Flowers of Nenuphar, of each one ounce; liquid Storax one ounce, Cloues one ounce, Turpentine one ounce, Withy cole fiue ounces, Roſe-water as much as wil be ſufficient to make them vp in trochis, & let them be two drams in weight.

The wood béeing conſumed, caſt in ſome ſtickes of Iuniper, and after it caſt in two or thrée of theſe trochis, which will yéelde a comfortable ſmell and purge the aire.

Another more ſwéete and delectable for the better ſort, to vſe in their houſes and chambers dailie.

R. Storax, Calamint, Labdanum, Cypreſſe-wood, Frankēcenſe, Beniamin, of each of thē half an ounce; red Roſe-leaues dried, yellow Sanders, of each two drams; Cinamon, Cloues, wood of Aloes, of each of them one dramme; flowers of Nenuphar one dram; liquid Storax halfe an ounce, gum Dragagant two drams, and muske ſix graines, Withy cole three ounces, Roſe Water as much as will ſuffice to make it vp in Trochis.

This I would counſell Gentlemen, and Citizens to vſe dayly in their houſes and chambers, for the excellent operation it hath.

Alſo it is good for want of theſe, to burn in your houſes and chambers Iuniper, Frankincenſe, Storax, Bayleaues, Marierom, Roſe marie, Lauender, and ſuch like.

Now hauing ſhewed the remedies for the two firſt

cauſes; it followeth, that I teach the cure of the third and laſt cauſe, which is the euill diſpoſition of the body, through ſuperfluous, corrupt, and euill humors abounding. Here is the cauſe, and theſe corrupt and ſuperfluous humors muſt be taken away before the body can bee in any good eſtate of health. And this is the reaſon that diuers perſons liuing together in one aire, that one is infected and not another, namely, the diſpoſition of the body: for thoſe naughtie, corrupt, & ſuperfluous humors, are of themſelues apt and diſpoſed vnto putrefaction, and if it ſo chance that they do putrefie of themſelues, then there ariſe dangerous feuers, according vnto the nature of the humor that corrupteth. As for example, If choler do putrifie within the veſſelles, it ingendreth febris ardens or febris cauſon, a hot and a dangerous feuer, working his malice in the concauitie of the liuer and lunges and about the heart, except remedy be adminiſtred the perſon dieth. And ſo when any of the other humors doe putrefie, there ſpringe feuers, according vnto their nature, as the learned knowe. Now ſuch bodies (I ſay) wherein there is ſuch ſuperfluous humors abounding, in the time of any infection, receiuing into their bodies the corrupt and venemous aire, are thereby infected: And theſe humors turned not only into putrefaction, but into a venemous qualitie, by the operation of the infectious aire. Whereas in bodies voide and free from ſuch ſuperfluous humors, there the infectious aire hath not ſuch matter to worke vpon: and againe, nature is more ſtrong and forcible to reſiſt and expell a corrupt and infectious aire although receiued.

hat perſons apt to be fected.

Here the reaſon is apparant why one perſon is infected and not another. And very needfull it is eſpeciallie in this time of ſickneſſe, that this euill diſpoſition of the body be taken away and amended, by purging and euacuating of the peccant humors. For which purpoſe I wil ſet down a very excellent and approued potion, which purgeth the

blod

blood and diſburdeneth the body of ſuperfluous humors both choler, flegme, and melancholie, opening attracting and enacuating the corrupt and vitious humors of the body, to the great comfort, helpe and eaſe of thoſe that vſe it with diſcretion, as I ſhall direct them: the making or compoſition whereof I haue here ſet downe. Yet it were good to take counſell of ſome Doctor.

But firſt taking this ſirrup three mornings before you purge, two ſpoonefuls euerie morning, faſting after it two or three houres, and vſe your accuſtomed diet as before.

R. Oximell two ounces, ſir. de quinque radicibus two ounces, miſce. To prepare the body.

R. Good Rubarbe two drammes, ſpicknarde ſix graines, Sene halfe an ounce, Fenill ſeede, and anniſſeede of each halfe a dramme, flowers of Borage and bugloſſe, of each halfe a little handfull; Water of Endiue and fumitarie of each of them fiue ounces, and ſo make your infuſion. The potion purging.

Let this infuſion be made in ſome earthen ſtupot cloſe couered and paaſted that no breath or vapor goe forth, and let it ſtand ſeuen or eight howers vpon ſome imbers, or ſmall coles, and but warme: after which time ſtraine it forth and put thereunto of Diacatholicon one ounce, Diaphenicon halfe an ounce, Electuarium Succo roſarum halfe an ounce, mix theſe with the infuſion aboue written, and this will be a ſufficient quantitie for three daies, taking the third part the firſt day, and on the ſecond day the halfe of that which was left, and the other part the third day: take it early in the morning, and ſleepe not after the taking of it, neither eate, nor drinke vntill it hath wrought his effect, & then take ſome broth made with

What is to be obſerued in the taking of this potion.

a chicken or a capon, and for want thereof with veale or yonge mutton, as you can bee prouided, with reſins of the ſunne ſtoned, two or three dates, a little parſely put thereunto, and thickned with ſome crummes of bread. When your potiō hath done working you may take of this broth, and alſo a little of your meate ſparingly, and in the euening make a light ſupper with a chicken, or a rabbet, or ſuch like meat that is light and eaſie of digeſtion, yeelding good nutriment: The next day early, take another part of your drinke, and vſe your ſelfe as the day before. And likewiſe the third day, take that part of your potion that remained, and vſe your ſelfe as before taught. This being done, reſt a Gods name, & vſe a good and a moderate diet, and beware of exceſſe and ſuperfluitie; for he that vſeth it ſhall fall into the hands of the Phiſition, but he that dieteth him ſelfe prolongeth his life.

Now if it ſo happen that your potion do not worke within two howers after the receiuing thereof, which is verie ſeldome ſeene in any body, then take a little of your broth, or if it be not readie a little thinne ale-brue, either of which will cauſe it to worke forthwith. Or if you feare through weakenes of your ſtomacke, you ſhall vomit after the taking thereof, then as ſone as you haue receiued your potion, let there be made ready a browne toſt, which being dipt and ſokened in good vinegar, holde it vnto your noſe, and ſmell thereunto ſometime. You ought to keepe your chamber during the three daies, that you take your potion.

And it is very requiſite alſo, that you keepe your houſe the day after your purging: becauſe the poores of the body will be opened thereby. This potion is of great vertue, and not only deliuereth the body from a diſpoſition to be infected with this ſickneſſe; but alſo from many other griefes and diſeaſes ſpring-

ging

ging and arising by repletion, and corruption of humors, and very gently and easily purgeth both choler and flegme from the stomacke without molestation of the body, or weakning of nature. And this is especiallie good for such as want appetite vnto their meate, and such as feele an vnweildinesse, and slouchfulnesse in themselues, hauing no delight in exercise, dulnesse of the wit and sences, more sleepie then accustomed to be, shiuering of the body, mixed with heate, as if they should haue an Ague.

And draweth from all parts superfluous humors.

These are the signes of repletion.

And if any thinke this a tedious course, and therefore loath, or vnwilling to vse it, let them consider that health is not obtained without some meanes be vsed, and let them not thinke much to take a little paines for the gaining of so pretious a Iewell, without the which although abounding in worldly wealth, yet we can take delight, pleasure, or contentation in nothing: As for healthy bodies, such as are free from corrupt and superfluous humours, vsing a good diet and exercise of bodie, such (I say) are not lightly infected as others are, in whom there is repletion: it shall be sufficient for them without purging to vse anie of the preseruatiues I haue set downe in this booke. And let them bee assured by the vse thereof, and by Gods assistance, from all infection, although the sickneſse were more strong and powerfull then it is: And although I assuredly know, that this potion beeing vsed may suffice to take away the euill disposition of the body, yet because I know many would bee loth to be inioined to keepe their chamber foure dayes as they ought to do, that vse this potion or any other purging potion, I haue for their benefite set downe a most excellent pill that purgeth all corrupt, and superfluous humors, and is with all a very good preseruatiue, defending the body from all infection.

The Compoſition of the pill.

R. Good Rubarbe one dramme and a halfe, Saffron two ſcruples, Trochis of Agarick one dram; of choſen Myrrhe one dram, Aloes the beſt two drams, ſyrrup of Roſes ſolutiue as much as will ſuffice to make them in pilles.

Take a dram of theſe pils early euery morning, for fiue or ſix dayes together, taking two or three houres after them a little chin broth, and vſe a ſparing diet for theſe fiue or ſix dayes, and let your meat bee light and eaſie of digeſtion: you ſhall haue two or three ſtoels daily or foure in ſome bodies. Notwithſtanding you may ſafely goe abroad about your buſineſſe, without any inconuenience at all.

And hauing now ſhewed how the euill diſpoſition of the body may be amended, and taken away by gentle purging and euacuating of the peccant humors, bred by euill diet, and the abuſe of the ſix things called, *Res non naturales*, whereof I will briefly ſpeake, teaching what ought to be auoided, as hurtfull and preiudiciall vnto your health.

In receiuing of the aire.

The aire is one of the Elements whereof our bodies are compoſed; and without the inſpiration, and reſpiration thereof we cannot liue: and therefore it ſtandeth much with our health, that the aire which we receiue into our bodies, bee ſweete, holeſome and vncorrupt. And I counſell al men that they auoide all places of infection, all ſtinking and noiſome ſmels; and when they are diſpoſed to walke, that they walke in gardens, or ſweete and pleaſant fieldes: but neither early

early nor late at night. I haue ſet downe the making of a good pomander, the which I would wiſh to bee worne not only of Gentlemen, but of others alſo for the good property it hath both in reſiſting a corrupt, noyſom, and ſtinking aire, and in comforting the ſenſes. I doe not intend in this place to write of the nature of aires and the election thereof; it would be ouer tedious, who ſo deſireth it, let him reade *Hippocrates de flatibus*: alſo Auicen, and Raſis haue written copiouſlie thereof. And you ought to obſerue aire as meate, cold ſicknelles require warme aire, drie ſicknelles moiſt aire: ſo in the contraries, to them that be long ſicke, change of aire is very commodious; & to ſuch as be in health, a temperate aire is moſt holeſom. And where the aire is infected and corrupted, I haue ſet downe moſt excellent perfumes, for the correcting and purging thereof both for the ſtreets, houſes and chambers, and by the vſe thereof the euill qualitie of the aire ſhalbe taken away.

Both in feuers dropſies, rhumes falling ſickneſſe.

In eating and drinking.

In eating and drinking, we ought to conſider that the meates that we eate and receiue for the nouriſhment of our bodies be ſweete and holſome, yeelding good iuyce: for ſuch as the meat is, ſuch humors it breedeth in the body: if it be harde of digeſtion it dooth debilitate and weaken nature, and ouercharge the alteratiue vertue of the ſtomacke: if ſweet, it breedeth oppilations, whereof dangerous feuers ariſe; ſower coleth nature and haſteneth age: moiſt dooth putrifie and haſten age, drie ſucketh vp naturall moiſture, ſalt dooth fret, bitter dooth not nouriſh, ſo that in diuerſitie of meates is great diuerſitie of qualitie. A man that is in health ought to vſe a temperate diet, and feeding ſparingly vpon one, two

Galen de humoribus.

Qualities.

two or three diſhes at the moſt, and if we meane to liue in ante health of bodie all ſuperfluitie & repletion of meates is to be abhorred. Conſider with thy ſelfe, thou art a man indued with reaſon, and therefore in thy diet and all other thy actions let reaſon and temperance gouerne thine appetite & affections: through ſurfetting manie one hath periſhed, but he that dieteth himſelfe, prolongeth his life. The varietie of meates at one meale bringeth paine vnto the ſtomacke, offendeth nature, and doth ingender and beget many diſeaſes, as Galen witneſſeth, reaſon teacheth, and experience approueth. Therefore whoſo is in health, and deſireth to continue therein, let him obſerue this rule. Let his meate that he vſeth be wholſome & nouriſhing, ſuch as beſt agreeth with his nature and complexion: for vnto ſome men beefe is more holeſome and better then chickens, or ſuch like fine meates: the reaſon is, digeſtion is ſtrong through heate, as in cholerike perſons, in whom light and fine meates are rather burnt then digeſted: therefore groſſer meates are for them more holeſome and better. And let him alſo note what meates doe offend, or diſagree with him, and let him refuſe it as hurtfull: and in ſo doing he ſhall be a Phyſition vnto himſelfe. Note alſo that thou maiſt eate more meate in winter then in ſommer, becauſe digeſtion is more ſtrong, by reaſon that naturall heat is incloſed in the ſtomacke, but in ſummer vniuerſally ſpread abroad into the whole body: ſo the ſtomacke wanting this naturall heate, digeſtion is thereby more weake. Cholerike perſons and children may eate oftner then anie other, by reaſon of their heate and quicke digeſtion. Time and place will not permit mee to write what I would concerning diet, the obſeruation whereof is a verie ſpeciall meanes for the preſeruation of health: many times ſicknelles are cured by

Quantity.

Eccl. 7.

Galen. iuuent. mẽbrorum lib. 1. cap. 4.

Heate is the cauſe of digeſtion.

the

the benefit of diet. In hote ſickneſſe vſe a cold diet: in a moiſt ſickneſſe vſe a drying diet, Contraria contrariis curantur: all diſtemperatures are cured by their contraries. I will here end of diet: wiſhing thée to remember this ſaying of Hippocrates, *Studium ſanitatis eſt non ſatiari cibis*, the meanes or ſtudie to preſerue health, is to eſchue fulneſſe or ſuperfluitie of meates and drinkes. So is it indéede, and eſpecially in a time of ſickneſs, as this is. And it is now exceéding good with all your meates to vſe ſharpe ſauces made with vinegar, or roſe vinegar, Orenges, Limons, Pomegranates, and a little Cinnamon and Maces. But forbeare and refuſe all hot ſpices, and ſtrong wines, Onions, Garlicke, Lékes, Cabage, Radiſh, Rocket, and ſuch like: the vſe of them is verie hurtfull and dangerous. But theſe are good and holeſome: Borage, buglaſſe, ſorrell, endiue, richorie, violets, ſpinage, betonie, egrimonie, they are good both in ſalades, ſauces, and broth: and your diet ought in this time of infection to bee cooling and drying.

Auicen. Hippocrat. in Aphoriſ.

Except one draught for a cold and weake ſtomacke.

Of ſleeping and waking.

God hath created the day for man to labour in his vocation and calling, and the night to reſt and ſléepe, which is ſo naturall and néedfull, that without it wée cannot liue. In ſléepe our ſenſes haue their reſt, the powers animall are therewith comforted & ſtrengthened, the mind quieted, digeſtion furthered, and finally the ſtrength of the body maintained: and without ſléepe wiſe men ſhould be ſone chaunged into idiote fooles. And ſléep is no leſſe needfull for the preſeruation of our liues then foode. Theſe are of themſelues good, but we, through the abuſe of them, change their natures, and make them hurtfull vnto

Ariſt. de ſom. Somnus cauſatur ex vapore cibi, qui vadit ad cerebrum.

Moderate ſleep is good, and greatly comforts nature.

vs. Immoderate sléepe, and sléeping in the day is very euill: it dulleth the wit, it repleats and fils the bodie with euil humours, it ingendreth rheume, and maketh the body apt vnto palsies, apoplexies, falling sickneſſe, impoſtumes; and finally, ſlow and vnapt vnto any honeſt exerciſe.

Note alſo that we ought not to ſléepe immediately after meat before it be deſcended from the mouth of the ſtomacke, for thereby digeſtion is corrupted, and paines, and noiſe in the belly ingendred: Alſo our ſleepe is made vnquet and troubled by euill vapours aſcending: therefore I counſell all men that are in health, and deſire the continuance thereof, that they auoid ſléeping in the day time, eſpecially lying vpon a bed: and if they muſt néeds ſléepe, being accuſtomed ſo to do, let them take a nap ſitting in a chaire. And in manie ſickneſſes ſléepe is dangerous: ſo is it after the receiuing of anie poiſon, or vnto a perſon infected with the peſtilence: the reaſon is, ſléep drawech the blood and ſpirits inward, & therewithall attracteth the venome vnto the nutrimentall or vitall partes: therefore if a perſon doubt that he is infected, let him reſtraine from ſléepe, and let him take without delay ſome good medicine ſet downe againſt the ſickeneſſe, and ſweate therewithall.

Sleepe in the day makes the body apt to infection in this time of ſickneſs.

And as I haue ſhewed the inconuenience of too much, or immoderate ſléepe: ſo I ſay ouer-much watching is no leſſe hurtfull vnto nature. It doth debilitate the powers animall: it weakeneth the naturall ſtrength of the bodie, bringeth conſumptions, breedeth melancholie, and oftentimes the frenſie. Therefore both in this and all other things, we muſt vſe temperance, ſobrietie and moderation.

Omne nimium naturæ inimicũ.

Of

Of exercise and rest.

Galen counselleth vs, if we desire to preserue health, that we vse exercise of bodie: it makes digestion strong, and more quicke alteration, and also better nourishing: it strengtheneth the bodie, it increaseth heat, drieth rheumes, it openeth the pores of the bodie, whereby humours offending nature are expulsed: it is indeede the preseruer and maintainer of health, as Galen, Auicen, and Corn. Celsus teach, and experience approueth. *Galen. in regim. sanitat.*

Idlenesse and rest is a contrarie vnto exercise: it is the mother of ignorance, the nurse of diseases, it corrupteth the mind, it dulleth the bodie, filling and repleating it with superfluous and euill humours, which breede manie sicknesses. And as exercise and labour is a preseruer of health, so idlenes is the shortner of life, enemy vnto the soule and body, and very vnprofitable in a Cõmon-wealth, and also hurtful in a priuate house. And remember this, that vehement exercise be not vsed presently after meate, for it will conueigh crude and vndigested iuyce vnto each part, which is very euil & hurtfull. But exercise is good before meate, and two or three howers after meate, being moderately vsed. Exercise is best and most conuenient, when the first and second digestion is complete, as well in the stomacke, as in the vaines. But in such a time of infection as this is, I cannot commend exercise, because it will too much open the pores, and the pores being opened, the bodie is apt to receiue the infectious aire. Much more would I say of the benefit of exercise, and the inconuenience of idlenesse, but that I should be ouer-tedious in this place.

Of fulneſſe and emptineſſe.

All fulneſſe and ſuperfluitie of meates are to be eſchued, for as much as they make repletion: And all bodies in whom there is repletion, are apt to bee infected. And ſuch bodies muſt endeuour to keepe themſelues ſoluble: All euacuations are good for them, as purging and bleeding, except ſome ſpeciall cauſe doth forbid it: And let them vſe a ſparing and frugall diet. And they may ſafely, and with great profit vſe the pill I haue ſet downe before in my booke. And as I haue ſaid, repletion is an enemie vnto health, bringing and begetting ſickneſſe, and ſometime ſodaine death: ſo is too much faſting and emptineſſe, no leſſe hurtfull: it weakeneth the braine, and drieth the whole bodie, conſuming the radicall moiſture in man, and ſhorteneth life.

It alſo increaſeth wind, choler, & melancholy.

And as repletion is to be abhorred and auoided, ſo is too much emptineſſe to be eſchewed: and as I haue ſaid, we muſt vſe a mediocritie in all things.

Of affections of the mind.

Affections of the mind are called by M. Cicero, *Perturbations*. Galen calleth them *Pathemata vel affectus animi*, and nothing is more hurtfull in this time of ſickneſſe, nor greater enemie vnto life, then feare, ſorrow, anger, heauineſſe and griefe of mind. Anger is a dangerous paſſion: it chafeth the bloud, and diſquieteth the heart: it inflameth the ſpirits: which aſcending vp into the head, annoieth the animall powers or faculties. This paſſion cholericke perſons, tyrants and fooles are much troubled withall, and oftentimes in their wrath perform wicked and vnlawfull actions. Feare, ſorrow, and griefe of mind are no

These paſsions of the mind are dangerous.

leſſe

leſſe hurtfull vnto the body: for they waſte the naturall heat and moiſture, wherein life conſiſteth; making the bodie leane and drie, whereupon conſumption followeth: it dulleth the wit and vnderſtanding, and draweth the ſpirits and bloud inward to the heart: and withall attracteth the venemous and infectious aire, if we liue within the compaſſe thereof. If I ſhould here ſtand to write of all the perturbations for the mind, defining and diſtinguiſhing them one from another, ſhewing the wonderfull effects of them, and the inconuenience therof, I ſhould be ouer tedious in this ſhort Treatiſe, and it might ſeeme impertinent in this worke: onely this I wiſh thée to remember, *Sub te erit appetitus tuus, & tu dominaberis illi*: Vnder thée ſhall be thine appetite, and thou ſhalt beare rule ouer it, ſaith the Lord. We muſt therefore maiſter our affections: for if they be not ouer-ruled and gouerned by wiſedome, they will exceede, and proue daungerous enimies both vnto ſoule and bodie. And in this time of ſickneſs we ought ſpecially to auoid theſe perturbations of the mind, and to vſe all vertuous and commendable mirth, ſweete muſicke, good companie, and all laudable recreation that may delight you, and vſe the perfumes in your chambers, and in other roomes of your houſes that I haue ſet downe, being caſt into a fuming pot or chafing diſh vpon a few coales. Do this euening and morning: the charge thereof is ſmall, but the vtilitie is great. It purgeth the aire, and taketh away the euill qualitie thereof.

Now hauing ſhewed what ought to be auoided, it followeth, that I ſet downe preſeruatiues that may reſiſt all infection: which God aſſiſting me, I will do.

Firſt of all, I counſell all men in whom bloud doth abound, the which they may eaſily know themſelues, by the heate of their bodies, colour, largeneſſe

and fulneſſe of their vaines, that they be let bloud in the liuer vaine in the right arme: and let the quantitie be according vnto the ſtrength of the perſon.

Alſo that all men in generall auoid all bathes and hote-houſes, and all vehement exerciſe, that may ouerheate the body, and inflame the bloud.

Alſo the companie of women this hote and contagious time is verie hurtfull, and therefore ought to be vſed with great moderation.

Alſo walking verie early in a morning, and verie late in the euening, is hurtfull and dangerous. Alſo auoide all preaſe and throng of people where a multitude are aſſembled, & al noiſome & vnſauourie places.

Now hauing ſhewed all the cauſes of the peſtilence, and ſet downe the cure and remedie for euerie cauſe: I will by Gods aſſiſtance, for the care I haue of the preſeruation of the inhabitants of this honorable citie, and for the loue I beare vnto them and my countrie, communicate vnto them moſt excellent and approued preſeruatiues and of ſingular vertue: which whoſo vſeth them, ſhall not need to feare the infection of this contagious ſickneſs. Firſt, with an humble and contrite heart deſire mercie of the Lord: and then commend thy ſelfe vnto his protection: which being done, vſe the good meanes he hath ordained for thy health.

Pilles of eſpeciall vertue in preſeruing all that vſe them.

R. Good Aloes half an ounce waſhed in roſewater: of good myrrhe, of ſaffron, of each two drams: bole-armoniac, præp. one ſcruple: ſeed pearle one ſcruple: ſir. of limons as much as wil ſuffice to make them in pilles, or in a maſſe.

Take

Take halfe a dramme hereof made in pilles euerie ſecond or third day in the morning; faſte after it three or foure houres: but it ſhall be good for you to take a little thinne broth, or a little alebrue, or ſixe or eight ſpoonefuls of wine within an houre after, and vſe your accuſtomed diet, as before.

Another pill that doth more moue the bodie, and giueth two ſtooles, or three in ſome bodies, and this is good for ſuch as are coſtiue, and in whom humours abound.

R. Good Rubarbe, choſen myrrhe, of each one dram: choſen aloes two drams: zedoarie roote one ſcruple: ſaffron one ſcruple: ſirrup of Roſes ſolutiue as much as will ſuffice to make the maſſe.

This pill purgeth gently, and preſerueth the bodie from all infection.

Such bodies in whom humours doe abound, and are moſt commonly coſtiue, may vſe theſe pilles, taking half a dram euerie morning, for three, foure, fiue, or ſixe dayes together, as they pleaſe. Take after it either a little thin broth, or of an alebrue, or a draught of wine, if it bee not too hote for your complexion, and vſe your ordinarie diet as accuſtomed, if it be good.

Another very good Preſeruatiue, and worthy of much commendations.

R. Of good Mithridatum halfe an ounce, Angelica root in powder two drams, of Theriaca andro. half an ounce, Bolearmoniac. præp. two drams, conſerues of Roſes and Borage halfe an ounce, ſeede of

Take a little of this euery morning.

of Citrons two ſcruples, ſirup of Limons one ounce, mix them, make halfe this receite.

Or this which is very good.

R. Good Mithridatum halfe an ounce, Conſerues of Roſes halfe an ounce, Bolearmoniack præp. two drams, mix them.

Take as much of this euery morning as a nut, and faſt after it two or three howers.

A good pill and an aſſured preſeruatiue.

I would wiſh men to vſe daily ſome one of theſe preſeruatiues, and when you take no pils, vſe ſome other preſeruatiue. In hot complexions with Wine and Roſe-water.

R. Aloes optima foure drams, lota in aqua Roſarum; Myrrh elect. two drams, Croci two drams, rad. Zedoariæ one ſcruple, Boli armeni one ſcruple, ſir. limonum Q. S. fiat maſſa.

Take halfe a dram of theſe pilles in the morning, you may mix it if you wil with a little white wine this ſommer, and drinke it, and be free from infection.

Another of moſt excellent vertue, and an aſſured preſeruatiue.

A princely preſeruatiue.

R. Boli armeni præp. halfe an ounce, Dictamni albi two drams, Cinamoni three drams, Roſarum one dram, rad. Angelicæ two drams, rad Turmentillæ, rad. Gentianæ of each two drams, ſem. Limonum one dram, Santalorum omnium ana one dram, Cornu cerui raſuræ, flo. Bugloſſæ. fol. ſcabi, rad. turmentillæ, rad. Zedoariæ ana one dram, oxyaloes, nucis muſcatæ, Granatum Iuniperi, oſſis de corde cerui ana halfe a dram, Saphiri, hyacinthi, ſmaragdi, rubini, Granati præp. ana one ſcruple, Margaritarum two ſcruples, foliorum Auri one ſcruple, pulueri-

Let the Apothecarie make this for you.

puluerizantar & cum ſir. exacetoſa Q. S. fiat electuarium.

This is to be taken euery morning, a ſcruple or two ſcruples daily, and is a moſt excellent and an aſſured preſeruatiue againſt al infection.

Another that defendeth all men that vſe it, from the infection of this contagious ſickneſſe.

R. Theriaca Andromachi, mithridatum optimum ana two drams, conſer. Roſarum three drās, Boli armeni præp. two ſcruples, ſem. vel rad. Angelicæ two ſcruples, ſem. citri halfe a dram, ſir. Limonum halfe an ounce, miſce. A good preſeruatiue.

Take of this euery morning, the quantitie of a halel nut, or any other time of the day if you goe among any throng of people, or where the ſickneſſe is, but you ought to faſte after it a while.

The common pils againſt the peſtilence, that defend al them that vſe them from infection.

R. Good Aloes halfe an ounce, Myrrhe, ſaffron of either of them two drams, let them be beaten in a morter, and put to them a little white Wine or ſweet wine, & incorporate it together, make them in pils, & ſo take them if you will, halfe a dram in the morning, and drink after them an hower a draught of white wine: theſe although plaine, are very good: & I would they were more vſed for their vertue. But women great with child may not take of theſe pils, neither of the other pils ſet down before: let them content themſelues to eate in a morning, ſome conſerues of ſorrell, roſes, or borrage, where- *Ruſi cont. peſt. Auicen in lib. 4.* Take theſe pils euery ſecond day.

with they may mix some sirrup of Limons, and let them be mery and vse a good diet, and good company to passe the time away, and this is the best medicine I can aduise them.

The vse of Orenges, Limons, and Poungranats, is very good; so is Vinegar, cloues, maces, saffron, sorel with your meat, or * either of them in a morning with sugar is good. Let all your meates be dressed and sauced with vinegar, Orenges, and Limons, maces and saffron, and a little cinamon, and auoide al strong wines, and hot spices.

*That is, Orenges, Limõs, Poungranats.

Now hauing set downe most excellent preseruatiues for the Gentilitie, Citizens and better sorte, it followeth, that I likewise teach the commons how they may preserue themselues in this time of infectiõ: but first of the Pomanders, which are a preseruatiue against this infection for the Gentlewomen and Citizens of this place.

A very good Pomander to be worne of all the better sort against this infection, and stinking and noisome smels when they go abroade.

A good Pomander.

R. Labdanum, of the rinds of Citrons ana one dram; of the three kinds of Sanders ana half a dram; wood of Aloes, flowers of Bugloss, and Nenuphar, Rose leaues ana two scruples, alipta muscatæ half a scruple; Cloues, Mariorõ ana one scruple; Zedoary roote one scruple, Beniamin one dram, Storax Calamita one dram and a half, Campher half a dram; Muske, Amber greece ana foure graines; make your simples in fine powder and mix them with Rosewater, wherein gum dragagant hath bin dissolued

ſolued as much as will ſuffice to make your pomander.

This is a ſingular good pomander, ſweet and comfortable, to be worne in this time of ſickneſſe againſt corrupt aires, ſtinking and noiſom ſmels.

Another good Pomander, though not all thing ſo coſtly, to be worne againſt the infection of the aire.

R. Of the rinds of Citrons one dram; Storax, Calamint two drams, Labdanum one dramme, of all three kinds of Sanders, ana two ſcruples; flowers of Roſes, Violets, and Nenuphar ana halfa dram; liquid Storax, Beniamin, ana one dram; Campher one ſcruple, Muſk and Ambergreece ana three graines, with Roſe water, & gum Dragagant a little quantitie make your Pomander.

But here I had almoſt forgotten one preſeruatiue which many men commend, and is good indéede, but eſpecially for fearefull perſons, ſuch I mean as liue in feare of this ſickneſſe, and although I haue placed it laſt, yet not the leaſt to be regarded: *Citò, longe & tarde*, we muſt flie away ſpéedily, and we muſt go far off, and returne againe ſlowly, it is good for thoſe that can cõueniently ſo do. Let vs put our whole truſt in the Lord, from whom commeth all helpe, and with contrite hearts for our iniquitie vſe the good meanes that the Lord hath ordeined and created for vs, and caſt away all feare, & I doubt not, but by Gods aſſiſtance this ſickneſs ſhall be taken away.

To eate euery morning as much as the kernell of a nut of Electuarium de ouo, is a good preſeruatiue. A preſeruatiue.

Preſer. So is treacle of Andromachus deſcription, which you ſhal haue at the Apothecaries, mix with it as much Conſerues of Roſes.

Preſer. Three or foure graines of Bezoar ſtone taken in the morning in a ſpoonefull of ſcabious, or ſorrell water, is a good preſeruatiue.

Preſer. So is a little Diaſcordium taken in the morning the quantitie of two white peaſon.

Alſo to vſe the roote of Angelica, ſteeped in vinegar to chew in your mouth as you go in the ſtreet is good, and to eate a little thereof.

Gentian, Zedoarie, Turmentill, chewed and kept in your mouth are good.

Sorrell eaten in the morning with a little good Vinegar like a ſallet, is very good: the vſe of Orenges and Limons is very good, Pomegranates and Vinegar.

It is good euery morning betime, to take ſome good preſeruatiue, and before you goe abroade, it ſhall not be amiſſe to eate ſomething to your breakfaſt that is holeſome, as bred, and ſweet-butter, a potcht egge with vinegar, or ſome other thing as you are prouided, & vſe alway in going into any infected place a roote of Angelica to chew vpon in your mouth, a little ſponge dipt in Roſe-vinegar to ſmel vnto often times is good, put into a pomander box of iuorie.

Alſo to weare a Pomander about your necke and ſmell to it oftentimes, is very good.

Let your chãber be dreſſt with ſweet flowers as theſe, ſweet mints, time, penerial, carnatiõs, roſeleaues: and let your chamber bee ſtrued with greene ruſhes, Vine leaues, Oken leaues, and Willow leaues & Mintes.

If you haue any windowes towards the North or northeaſt keep them open in cleere daies; your chamber ought alſo to bee perfumed oftentimes, with the perfumes taught in this book; you may vſe Iuniper Beniamin, Storax and wood of Aloes.

For

For your diet.

Yong Mutton, Veale, Kid, Capons, Hennes, Chickens, Rabbets, Partridge, Feſant, Quaile, Plouers, ſmall birdes of the fields, Pigeons, ſweéte butter, potched egges with vinegar, but not in hot complexions.

Water-fowles are not good, neither is Porke, or olde powdred Beéfe.

But Fiſhes from freſh riuers is very good eaten with vinegar, and good ſauce, they cole the bloud well.

Let your drinke bée ſmall beére, and well brued, and ſometimes a cup of white wine mixed with water for hot complexions, with Borrage, and Buglosſe, but eſchew all hot and ſweét wines.

Herbes that be good to bée vſed, Sorrel, Endiue, Succorie, Borage, Buglosſe, Parſely, Marigoldes, Time, Marierom, Betonie, Scabious, Iſope, Mints, Purſlane, Pimpernell, Rue, Angelica, Cardus Benedictus, Lettuce.

Make your ſauce with Cytrin, Limons, Oreng, Sorrell, Vinegar, Maces, Saffron, Barberies, and ſuch like.

Raw, & yong fruit is hurtful, ſo is Garlick, Onions, Léekes, Radiſh, Rocket, Muſtarde, Pepper, and hot ſpices, and al hot wines, and all theſe are hurtfull, & ſo are al ſweét meates: let your diet be cooling & drying.

Preſeruatiues for the Commons and Contrymen, who haue not an Apothecarie at hand.

Take of Rue or Herbe grace two ounces, of the yong buds of Angelica, two ounces; or for want ther-

of, of the roote or ſeede one ounce, Bolearmoniacke prepared one ounce, of Iuniper berries one ounce, of Ivalnuts cleane picked from their ſkins two ounces, Good figges in number ſixe or ſeuen, of Saffron ſixe penniworth, of good wine vinegar that is ſharpe foure ounces. Let theſe be well beaten together in a morter the ſpace of one houre, and then put in your vinegar, and incorporate them together. Which being done, put it into ſome ſweete gallie pot or glaſſe, and couer it cloſe: and take thereof daily in the morning the quantitie of a nutmeg. Or you may eate thereof at anie time going neere, or in any infectious place.

Another good preseruatiue of no leſſe vertue in reſiſting all infection.

℞. Of holy Thiſtle, or for want thereof, our Ladies Thiſtle ſo called, Betonie, Angelica, Scabious, Sorrell, Pimpernell, Turmentill, of either of theſe a handfull, Gentian roots alſo, if they may be had.

Bruiſe all theſe in a ſtone morter a little, and put thereto a pinte of good vinegar, and halfe a pinte of white wine, and put them into a ſtill, and draw forth the water, and take two or three ſpoonfuls thereof euerie morning faſting, and be free from all infection.

The roote of Angelica laid or ſteeped in good vinegar all night, and a little thereof taken in the morning is a good preſeruatiue. The ſeedes are of the like vertue.

Another good preseruatiue that defendeth all from infection.

or the com-
ions.

Take of the kernels of walnuts three ounces, rue one ounce and a halfe, fine bole armoniack one ounce,

roote

root of Angelica & Turmentill of either an ounce, good figs three ounces, Myrrhe three drams, Saffron foure peniworth.

Let theſe be beaten a good ſpace in a morter, then put thereto two or three ſpoonefuls of good vinegar, and as much Roſewater, and incorporate them well together, eate hereof as much as a hazell nut in the morning, and at anie other time of the day going where the infection is, and bee free from all infection.

Now ſuch as deſire to liue in ſafety, and yet would beſtow no coſt for their preſeruatiõ, let them vſe this.

R. Figges ſeuen or eight in number, Rue one handfull, the kernels of ten or twelue walnuts cleane picked from their skinnes, foure or ſixe ſpoonfuls of good vinegar, beat theſe together in a morter, and keepe it cloſe in a boxe, and eate thereof euery morning, and it is good to defend thee from the infection. For the Commons.

Galen commendeth Garlicke, calling it the poore mans treacle, but vndoubtedly it is too hote to be eaten of cholericke perſons, or ſanguine, or in a hote ſeaſon, and therefore I cannot commend it, except in cold, moiſt and rheumaticke bodies, for whom it may be good.

I haue ſet downe, curteous Reader, diuers and ſundry preſeruatiues that you may take your choiſe: vſe them in the name of God. And this I dare boldly affirme, there are in my booke as good as are knowne and ſufficient for thy preſeruation by Gods grace.

Now it followeth, that I write of confections, electuaries, and potions, required in the cure of the peſtilence.

An Electuarie of great and singular vertue in curing of the peſtilence, being taken in time before it be ſetled at the heart, and nature vtterly ouercome.

R. Bolearmoniack prepared two ounces, terra ſigillata one ounce, Myrrhe ſixe drams, rootes of Gentian, Zedoary, Angelica and Dictamni, of each three drams red corrall, red ſaunders of each a dram and a half, ſaffron one dram & a half, yellow ſaunders one dram, turmeril, ſcabious, leaues of Cardus benedictus or holy thiſtle of each a dram & a halfe, flowers of marigolds one dramme, the bones of a Harts heart halfe a dramme or two ſcruples, Baſill ſeede halfe a dram, good ſeed pearle two ſcruples, vnicornes horne two ſcruples, leafe gold two ſcruples, harts horne one dram. Let all theſe be made in fine powder euery one by it ſelf. Thē take ſirrup of Limons and ſorrell, as much as will be ſufficient to make it in an electuarie. Adde hereunto good Mithridatum one ounce.

He that is infected with the peſtilence, let him take one dram or one dram and a halfe of this medicine, according to his ſtrength with water of Scabious, Angelica, or Cardus benedictus the quantitie of nine or ten ſpoonefuls, it muſt be taken warme, and procure the patient to ſweate after two, three or foure houres: which if he cannot eaſily doe, then vſe the meanes, as I haue taught in this booke, by putting in of bottles filled with hot water, & if it ſhould ſo chance the patient ſhould vomit, then giue him as much more; and if he vomit againe, let him waſh his mouth with Roſe water and vinegar, and receiue his medicine againe, the quantitie before taught, and vndoubtedly by this meanes the venemous infection ſhal be expulſed,

For want of theſe waters take poſſet drink made w white wine.

erpulſed, the heart comforted, and the life preſerued through Gods mercie and goodnes.

Another Electuary curing the peſtilence, being taken within twelue, ſixteene or eighteene houres, after the perſon is infected.

Electuarium de ouo.

R. Ouum gallinæ recens, & educto per apicem albumine, id quod vacuum eſt, croco orientali imple, vitellum non auferendo: poſtea cum alio putamine iterum occlude, ne quid tranſpiret, & lento igne tamdiu aſſa in ollula, donec tota oui teſta ad nigredinem deueniat, exempta è teſta materia exſiccetur vt in mortario exquiſitiſſimè contundi & in puluerem redigi queat, addendo pulueris ſinapis albi quantum prædicta omnia ponderant, poſtea, ℥ 2

A medicine of ſingular vertue in curing this ſickneſſe.

R. Fol. Dictamni albi, rad. turmentillæ, Zedoariæ ana ʒ ij. rad. gentianæ, angelicæ, granatorum iuniperi ana ʒ iij. fol. Card. benedict. rad. doronici, ana ʒ j. Cardamomi, cornu cerui raſuræ ana ʒ ſs. myrrhæ ʒ ij. oſſis de corde cerui ſcrup. ij. Margaritarum ʒ i. camphuræ ʒ ij. ſantalorum omnium ana ʒ i. puluerizẽtur omnia ſing. per ſe, miſc. omnia ſimul in mortario, & tandem appone Theriaca Andromachi ad pondus omnium, & iterum piſtillo fortiter contunde & commiſce per tres quaſi integras horas, agitando fiat electuarium.

When any perſon is infected, let him take a dram or ſomewhat more, according vnto his ſtrength, mire and diſſolue it in water of Scabious, Roſes, or Endiue, as you can haue, or in them altogether the quã-

A dram and a ſcruple is ſufficient for a any man.

tittie or measure of eight spoonefuls, & make it warme, and drinke it in Gods name, sweate well thereupon, and thou shalt be deliuered from danger of the sicknesse, and is a most approued medicine and spéedie remedie, if it be taken in time: for herein consisteth the danger, namely delay, in which time the venome pierceth vnto the heart, and there setleth, and vanquisheth the vitall spirits. For this is most certaine, as I haue often séene and approued, that those that take and vse in the very beginning of their sickneſse, some good meanes, scarce two in tenne die, but very spéedily recouer their former health.

Delay in this sicknes is verie dangerous, and commonly bringeth death

And truly I cannot but lament the folly of many people, who féeling themselues sicke, driue forth and delay the time, some trusting to their strength and youth: other some take some light and trifling medicine to no purpose, and manie other blinded with a foolish opinion, that physicke can doe them no good: and this is the cause whie so manie die of this sicknes, as they now do.

Note this, that if a person doe vomite vp his medicine, that then you cause him to wash his mouth with rosewater and vinegar, and giue him as much more, if he cast it vp againe, do as before vntill he kéepe it.

A singular confection for the cure of the Pestilence.

A good confection for curing the pestilence.

℞ Rad. Angelicæ, rad. Gentianæ, rad. Zedoariæ, rad. Turmentillæ, rad. Dictamni, rad. Valerianæ, rad. morsus diaboli, rad. Aristo. rotundæ, rad. asari, rad. serpentariæ, herb. scordii, card. benedicti, rutæ, galangæ, flor. calendulæ, sem. citri, sem. acetosæ, baccarum lauri, ossis de corde cerui, cornu cerui præparati, ana ʒij. Croci, thuris, santalorum omniū, ana ʒj. Cinamomi, myrrhæ, boli armeni præparati, terræ

ræ ſigillatæ, camphuræ, ana ʒ iiij. ſpec. diagem. cal. & frig. ſpec. diamarg. cal. & frig. ſpec. diambræ ana ʒ ſ. ſucci ſcordii, ſucci calendulæ ana vnc. i. Commiſceãtur omnia cum ſyrupo acetoſitatis citri q. ſ. incorporentur ad formam opitatæ, adde mithridatum Andromachi vnc. iii. & theriacæ opti. vnc. i. & ſemiſ. aqua angelicæ vnc. ii. miſc.

Take one dram and a halfe, or two drammes of this confection, or two drammes and a half, according to the age and ſtrength of the patient, with water of Scabious, Cardus benedictus, or Angelica nine or ten ſpooneſuls, made warme and mired wel together, let him drinke it and ſweate well thereupon.

Another that cureth the Peſtilence, and expulſeth al venemous infection.

R. Bolearmoniack prepared halfe an ounce, Cinamon two drams, roote of gentian, angelica, Zedoarie, turmentil ana two drams; ſeed of citrons, red roſe leaues, harts horne raſed, of the three kinds of Saunders of each one dram; iuniper berries, halfe a dram; nutmegge, the bone of the deares heart, ii. ſcrup. ſeede pearle and orient one dramme; ſaffron one dram, red corall two ſcruples, rinds of citrons two ſcruples, fragments or peeces of the fiue precious ſtones, Saphiri, Hyacinthi, Smaragdi, Rubini, granati præp. ana one ſcruple, leafe gold one ſcruple, bezoar ſtone one ſcruple. 4 Electuarium contra peſtem cum gemmis.

Make theſe into moſt fine powder ſeuerally, which being done, put thereto as much ſirrup of limons as will make it in forme of an electuarie, making it ſomthing thick, & putting thereto of good Mithridatum three ounces, mire them. This being taken ỹ weight of one dram or a dram and a halfe, or two drams for a

strõg person in water of Scabious, Angelica, or Cardus benedictus, sweating therwithal, cureth ỹ person speedily of ỹ pestilence, expulsing it by sweat & vrine.

Another for the commons and countrimen, where these aforesaid set downe cannot be had.

R. Good Mithridatum Andromachus a dram & a half, good Treacle, I meane not the cõmon treacle sold at the Mercers, but at the Apothecaries, called theriaca Andromach. one dram. Mixe these together, and take it in a little posset drink made with white wine, and sweate well therewith, and this cureth the pestilence. If any sore doe arise, then vse the meanes, as I haue taught in this booke, to ripen or suppurate the sore: which being done, let it be opened and drawne forth.

Another medicine or remedie for the Commons and Contriemen, very good and effectuall.

Take a great white Onion, cut off the top, and with your knife pike forth the core, and make a wide hollownesse in the middle, which you must fill vp with good treacle, from the Apothecaries called Theriaca Andromachi, or Andromachs treacle, let it bee in weight one dram and a halfe: this being put into the Onion, couer it with that you cut off before, and paaste it ouer and roste it in the imbers, and being soft stampe it in a morter, and straine it through a cloth, and with two or three spoonfuls of posset drinke mired with it, take it and sweate thereupon as long as you can, and this wil expulse it from the hart.

Or this which is very good.

R. Mithridatum two drams, Venice treacle one dram, mix them with water of Angelica, Cardus Benedictus, or Scabious, or for want therof posset drink made with white wine, and sweate well.

These

Theſe three laſt medicines I haue ſet downe for them that cannot haue ſpeedily the other aforeſaid; and although they ſeeme meane, yet are they of great vertue in this ſickneſſe, and cure them that take it in time in the beginning of their ſickneſſe, obſeruing the order of this booke therewithall.

The ſignes that ſignifie and declare a perſon to be infected with the peſtilence.

The firſt is, a great paine and heauineſſe in the head. 1.

The ſecond is, hee feeleth great heat within his bodie, and the outward partes cold and readie to ſhake, and is thirſtie and drie therewithal. 2.

The third ſigne is, he cannot draw his breath eaſily, but with ſome paine and difficultie. 3.

The fourth ſigne is, he hath a great deſire to ſleepe, and can very hardly refraine from ſleeping, but beware hee ſleepe not. And ſometimes watching doth vex and trouble him as much and cannot ſleepe. 4.

The fift ſigne is, ſwelling in the ſtomacke with much paine, breaking forth with ſtinking ſweat. 5.

The firt ſigne is, diuers & heauie lookes of the eies, ſeeing all things of one colour, as greene or yellow, and the eies are changed in their colour. 6.

The ſeuenth ſigne is, loſſe of appetite, vnſauourie taſte, bitternelle of the mouth ſowre and ſtinking. 7.

The eight ſigne is, wambling of the ſtomacke, and a deſire to vomite, and ſometime vomiting humors bitter and of diuers colours. 8.

The ninth ſigne is, the pulſe beateth ſwift and deepe. 9.

The tenth ſigne is, a heauineſſe, and dulneſſe in all the body, and a faintnes and a weakeneſſe of the limmes. 10.

11. The eleuenth ſigne is, the vrine moſt commonly is troubled, thick & like beaſtes water, & ſtinking, but ſmel to it not if you loue your health: but oftentimes the water doth not ſhew at all, eſpecially in the beginning of the ſickneſſe, therefore truſt not vnto the water, but looke vnto the other ſignes héere aboue ſet downe.

These are manifeſt ſignes that the heart hath drawne the venim vnto it by attraction of the aire by the inſpiration of the arteries to the heart.

12. The twelfth and laſt ſigne, and ſureſt of all other, is, there ariſeth in the necke, vnder the arme, or in the flanke, a tumor or ſwelling, or in ſome other part of the bodie there appeareth any red, grœnish, or blackiſh coloured ſore, theſe are moſt apparant ſignes to the eye, that this perſon is infected with the peſtilence.

But take héede, bée not deceiued: for oftentimes a perſon is ſtrongly infected with the Peſtilence, and hath neither Apoſtume, Carbuncle, nor botch appearing, in two or thrée dayes, by which time hée is néere his death: therefore when a botch doth not appeare ſpéedily, it is alwaies an euill ſigne and dangerous. The reaſon hereof is, nature is weake, and the infection and poiſon is ſtrong and furious: and nature being weake as in children, and in aged perſons, and in others alſo, through the euill diſpoſition of the body, is not able to make reſiſtance againſt ſo furious, and puiſſant an enemie, and to expulſe the infection or poiſon. And this is the verie reaſon and cauſe, why in ſome perſons there appeareth no botch, or ſore, but other certaine markes, or ſpots, as I may call them.

The reaſon why no ſore appeareth in ſom perſons.

Now contrariwiſe, when the infection or poiſon is more milde and weake, and nature ſtrong, then ſhe gathering hir power and force together ſtriueth and reſiſteth the infection, and expulſeth the poiſon from the heart, and other the principall members vnto ſome emunctorie or cleanſing place, where it may be beſt purged & auoided. Now this is a good ſigne, that nature is ſtrong, and hath preuailed againſt the infe-

The reaſon of the appearing of a ſore or botch.

ctious

cious poiſon; ſo is it indéede, if the ſore ariſe not néere about the heart, or throat, or ſom ſuch dangerous place. And againe nature muſt now forthwith bee aided; leaſt the venom gathering ſtrength, by the putrefaction of the humors within the body, returne againe vnto the heart. Therefore I ſay the heart muſt be ſtrengthened with cordialles, and alſo ſpédily comforted: and the other principal members likewiſe. For we commonly ſée notwithſtanding the botch be thruſt forth by nature, yet the perſon often and moſt commonlie dyeth, whereof the greateſt and moſt part might liue, if helpe in due time were adminiſtred. And ſometimes the infection is ſo ſtrong, and the Body ſo weake through corrupt and vitious humors, that nature is ſodainly ouercome, and the ſpirits of life expulſed. And this infection naturallie flieth with all poſſible ſpéed to the heart, as the principal member of life, to ſurprize it, & pierceth ſoner vnto the heart of cholerick perſons then any other complexion; although the ſanguine be more apt to be infected by reaſon of their heat and moiſture, and phlegmatick are alſo apt through humiditie, that is in them: the melancholie are not apt to be infected, but hardlie cured béeing infected

The heart ought with all ſpeed to bee comforted.

No helpe in ſome perſons but death followeth.

Venena Principes partes petunt. Gal.

What bodies ſooneſt infected I ſhewed you before.

Now, foraſmuch as this ſickneſſe is ſwift, fierce, and dangerous, and ſpédily expulſeth life, if it be not preuented in time by good medicine: Let vs I ſay leaue our follie, in delaying to vſe the meanes for our helpe, remembring this good counſell

Principijs obſta, ſero medicina paratur &c.

We muſt ſtop the beginninges, medecines come to late, nature béeing ouercome through the long ſuffering of the euil. And what is the reaſon that ſo many dy of this ſickneſſe as they doe, I think you wil anſwere me it is Gods hand and viſitation, *& contra mortem non eſt remedium*: I grant indéede it is Gods viſitation,

on, and ſo is all other ſicknelles. And this is the diffe-
rence, this ſickneſſe is ſtrong, ſwift, and dangerous,
and killeth many through his violence, and vene-
mous quality: ſome other more mild, yet killeth alſo
in ſome ſhort time, if it be not preuented: and ſome
As hote feuers other ſo mild & weake, that nature being ſtrong doth
ouercome hir ſelfe with good diet without the benefit
of medicines. The verie cauſes indeed that ſo many
die of this ſickneſſe are two. The firſt is the ſtrength,
power, and venemous qualitie of this ſickneſs, ſpee-
dily ſurprizing the vitall ſpirits.

The ſecond cauſe is, our delay to vſe medicine in
time, and not vſing good and effectuall medicines,
The cauſe ſo many die of this ſickneſs. ſuch as haue vertue by Gods grace giuen vnto them
for the curing and withſtanding of this violent ſicke-
neſs. We muſt relie vpon God, firing our whole truſt
in him, and thankfully and diligently vſe the good
meanes that hee hath ordained and created, for our
health and helpe in time of ſickneſs.

And againſt this contagious ſickneſſe, I haue ſet
downe good preſeruatiues, which being vſed, will by
Gods grace preuent the danger. And alſo moſt excel-
lent and approued remedies for this ſickneſſe, that
whoſo vſeth them in time, ſhal vndoubtedly by Gods
grace and mercie be ſpeedily cured. Now it followeth,
that I teach the vſe of them, and the true and perfect
cure of the peſtilence, and what is to be obſerued in the
cure thereof.

And firſt, I will teach the cure of the peſtilence
when no botch or ſore appeareth, and how to preuent
the riſing of any botch or ſore moſt commonly in all
perſons.

The cure of the Peſtilence, when no botch, or ſore appeareth, and how to preuent the riſing of any botch or ſores moſt commonly in all perſons.

In the cure of this ſickneſs there are three intentions eſpecially required. The firſt is to aide and helpe nature, to expell the infection and venemous poiſon. The ſecond is to comfort the heart, and other the principall members of the body. The third is a good obſeruation in diet, afterward to be vſed. And at the firſt when any perſon feeleth himſelfe ſicke, let him well conſider, whether any of the ſignes before ſet downe, that ſignifie a perſon infected, be in him or no: & if he find any of them at al in himſelfe, then let him be aſſured it is the ſickneſſe. But heere hee muſt not deferre the time, doubting, and making farther trial, whether it bee or no: For in this time when the peſtilence reigneth, there are few other ſickneſſes. The nature of this venemous and corrupt aire is to alter and conuert other ſickneſſes into the peſtilence, as we find moſt true by experience. And againe, the nature and qualitie of this dangerous ſickneſſe, is, euer with all ſwiftneſſe to approch and aſſaile the heart the principall member and fountaine of life. Heere may it appeare, how dangerous delay is in this ſickneſſe, in not vſing ſome good and approued medicine, that hath vertue through Gods gift to withſtand the force thereof, and power to expell the venemous infection of this contagious ſickenes. Now to preuent this lyon of his pray, note what is to be done.

3. Intentions required in the cure of this ſicknes.

Beware you ſleepe not vntil you haue taken your medicine, & eight houres after.

Vſe help in the firſt beginning

First, when any feeleth himſelfe ſicke or euill at eaſe, if the ſickneſs begin hote with paine in his head, if he be of a ſanguine or cholericke complexion, or hath a plethoricke bodie, that is, a bodie full of hu-

Who ought to bleede.

more, large veines and full: let euery such person in anie wise be let blood in the liuer vaine of right arme. And if there should be felt anie soreenesse in any side of the body more then the other; then let him bléede in that arme on the side grieued; which being done, let the chirurgion decently bind vp his arme: and if the person be weake, then let this be done in his bed, and with spéede let him take one of the foure medicines set downe before in this booke for the cure of the pestilence, the quantitie and the maner is there set downe. Let him receiue his medicine warme, and procure him to sweat: which if he cannot easily doe, then must you fill some bottles with hot water, and set them in the bed about him, by which meanes you shall cause him to sweate spéedily. Let him continue sweating three, foure, or fiue houres, or according to his strength, as he can endure it, giuing him, if he be verie drie in his sweate, a little of one of the cordiall confections set downe in this booke, to be vsed to a person after his sweat. And the keeper must take great heede that the sicke person sléepe not: For whosoeuer is infected with the sicknes, must carefully be kept from sléepe, vntill they haue bled, if they may bleede, and taken their medicine, and sweate fiue or sixe houres after, and in so doing all for the most part shall bee spéedily cured of this sicknes. The patient hauing sweat well, drie his bodie with warme and soft clothes, and if the sheetes be wet with sweat, then pul them away, and let him rest in Gods name, so hee sléepe not. And giue him to eate sometimes of one of the confections, that comforteth the heart, that giueth great comfort and strength vnto the body and principall members thereof, and therefore not to be omitted. Two houres after his sweate giue him to eate some broth made with a chicken or a capon. In which broth boile Endiue, Borage, Bugloss, and a little parsly, raisins of

Giue him in his sweating, if he be very drie, som of the cordiall sirrup set downe in this booke halfe a spoonefull, or a spoonefull at a time.

the

the sonne, and two or three dates, and a little whole mace. Let his drinke be good, stale, and middle ale, wherein you must boile whole mace and some sugar. And if he be very drie, as commonly in this sickenesse they are, then giue him a spoonefull of one of the sirrups set downe in this booke for that purpose, which doth both allwage thirst and drinesse, and comforts the heart withall, he may vse to take a spoonefull when he is drie.

What drinke the patient ought to vse. To mitigate and take away his drinesse and thirst.

His diet must be chickens, capon, rabbet, partridge or such like: but for want thereof young mutton or veale: and let him vse with his meate limons, orenges, pomegranats, good vinegar, graines of paradise, mace, a little saffron. Let his chamber be perfumed with the balles or trochises set downe in this booke before for the purging and amending of the aire. Vse them three or foure times in the day, and for want thereof take Beniamin, Storax calamita & liquid, wood of Aloes, and burne it in some chafingdish or fuming pot for the purging of the aire in the chamber. And diuers times sprinkle his chamber with vinegar, or water and vinegar together. Now within fiue or sixe houres after his sweate, or if it be longer it is the better, let him sleepe in Gods name, and remember that you giue the patient oftentimes in the day one of the confections set downe in this booke, to comfort the heart, & giue him his broth and meat a little at a time, and the oftener, and giue him sometimes a cake of Panus Christi to eate. And aboue all things, let him be of good comfort, fixing his hope aboue in the Almightie, from whom commeth all help, health, and comfort: for obseruing what I haue taught, there is no danger of death: and for the most part all they that vse this order and direction, recouer and be free from all danger within two or three dayes, except some verie few, that haue vnsound and very corrupt

But my perfumes set down are far better to be vsed.

Let him sleepe one or two howers to preuent paine and lightnes of the head.

God is the author of health.

bodies before the infection. And this will I vndertake by Gods leaue and his holy aſſiſtance to performe, and that not one in fiue perſons ſhall die that taketh a good medicine, and that vſeth this order and followeth my direction: for by this meanes of taking away of bloud, euacuation by ſweate and purging the bodie, the infection and poiſoned matter is expelled: inſomuch that ſeldome riſeth anie botch or ſore, becauſe the matter whereof the botch ariſeth is otherwiſe caſt forth. And if any doe ariſe, as ſometimes there doth, by diligent foreſight and good application it may ſpeedily be brought to ſuppuration, and drawne forth. But if no botch do ariſe within two dayes after his ſweate, then doth none ariſe at all, doing as I ſhall ſhew you. The third or rather the ſecond day, if he be any thing ſtrong, and no botch appearing, giue the patient this potion vnderwritten, which will purge forth the reſt or remnant of the venemous infection.

Here purging is good, & ought to be vſed.

A purging potion of great vertue, that expulſeth all venemous and corrupt humours from the body.

Here I warne all men that they meddle with no purging medicine when the botch or carbuncle appeareth, and groweth towards ripeneſſe: for ſo ſhall they draw the venome in againe, which nature hath put forth before.

A purging potion to be taken the ſecond day after ſweat if no botch or ſore appeare.

R. Leaues and flowers of holy Thiſtle, Scabious, Turmentill, three leaued graſſe, of each a little handful, Gentian, Tamarims, of each two ſcruples: good Rubarbe one dram: water of Bugloſſe and endiue, of each an ounce and a halfe, Sene three drams: water of Scabious one ounce, flowers of Borage a little handfull; make your infuſion, which being done,

done, put thereto diacatholicon halfe an ounce, Manna halfe an ounce, ſir. Roſ. ſolutiue one ounce.

This potion hath a moſt excellent propertie in purging the bodie from venemous and corrupt humours, as the learned may iudge at the ſight thereof. This potion muſt be taken of the patient the ſecõd or third day at the furtheſt after his ſweating, when no botch appeareth. And let him forbeare to eate, drink, or ſléep, vntil it hath wrought his effect, which is in giuing fiue, ſixe, or ſeuen ſtooles. Afterward let him receiue ſome broth, and vſe a good diet, and alſo vſe his cordiall confection for three, foure or fiue dayes, and reſt in health in Gods name, for he ſhall néede no further phyſicke: if he be diſpoſed he may take the potion aboue written another day, for y thorow-purging of his body, and it ſhall be good ſo to do. If it be not on the change or full of the Moone.

This is the true and perfect cure of the peſtilence, being vſed in time, I meane in the beginning of the ſickenes, within foure, or ſix, or in ſome within twelue houres: the ſoner the better, for in a little time this venemous infection gathereth ſtrength, by the euill humours which it turneth into putrifaction, and ſwiftly aſſaulteth the heart, and without ſpéedy and good remedie, as we ſee dayly, death followeth.

Now it followeth that I teach the way or meanes to cure ſuch in whom the botch appeareth, which (God aſſiſting me) I will doe.

The way or meanes to cure ſuch in whom the botch appeareth.

This ſickneſſe (the peſtilence) is a fierce, ſwift, and dangerous diſeaſe, and verie quickly deſtroyeth nature: therefore I counſell all men againe, to vſe at the firſt ſome ſpéedie helpe: for giuing it ſufferance but a

little time it reſiſteth all cure, neither is it in humaine power to helpe it, as we dayly ſee. Heere I cannot but lament the follie of manie people, who neglect the vſe of good meanes in time: Some fooliſhly conceited, that phyſicke can do them no good: Some other vſing ſome light and trifling medicine to no purpoſe: ſome other vſing none at all, ſtanding vnto the mercy of the ſickneſſe, which is mercileſſe, and thus manie perish dayly: not perish neither, therein I ſaide not well: *Beati mortui qui in domino moriuntur*, Bleſſed are the dead that die in the Lord. God giue vnto vs his grace, that wee may learne to contemne this vaine world, and be ready when he doth call, and while we liue here, to vſe thankfully his good creatures vnto his glory and our comfort. Now vnto the cure of the peſtilence, which is my purpoſe.

Great folly in many men, to refuſe the means of their health.

When any perſon feeleth himſelf infected, and that the ſore beginneth to ariſe or appeare, if the ſickneſſe begin hote, and that he feeleth in himſelfe anie great heate aboue nature, being of a ſanguine or cholericke complexion, ſtrong, and bloud any thing abounding, then would I haue that perſon with ſpeede let bloud, if it be within twentie foure houres of his ſickening, and that the ſore or botch be not yet in way of ripening, but newly riſen. For you muſt note that blood is to be taken at the beginning of the ſickneſſe, and before the botch be growing to ſuppuration, or not at all: For at this time the botch hauing beene forth, and growing to ſuppuration, you ſhould greatly hinder nature, and weaken the perſon, and indanger his life.

Whē the botch or ſore groweth toward ripeneſſe, beware ye neither purge nor bleede, but vſe cordials, and outward medicines to ripē it.

But in the beginning of the ſickneſſe, it is a ſpeciall good thing in all perſons, in whom bloud doth abound. But theſe perſons I doe except, women with child, or lately deliuered; old men that grow towards fourtie ſcore, and children, alſo weake & feeble perſons,

Who may not bleed.

where-

wherin is Cacochymia and little bloud: theſe perſons may not bléed, but muſt receiue ſome medicine before ſet downe for the cure of the peſtilence, and ſweate therwith, and take cordials as I will ſhew them. But ſuch as may bléede muſt obſerue this rule in bléeding, according vnto the place where the ſore or botch is placed or appearing.

If the ſore or botch appeare in the throate, necke, or vnder the eares, then open the head vaine Cephalica in the arme, on that ſide, whereon the ſore or botch is. And if the ſore or botch ariſe in the armepit, then open the vaine mediana, which is betwéene the head vaine and the vaine comming from the liuer. If the ſore or botch ariſe in the flaucke, then open the vaine Saphena in the inner ſide of the foote: alway remembring this note, that you let blood on that ſide whereon the botch appeareth: For on the contrary ſide it is dangerous and euill, drawing the venome ouerthwart the ſpiritual members, to the great danger of the patient. Where to bleed, in what place or vaine.

The quantity muſt be according vnto the ſtrength of the patient, in thoſe that be young, ſtrong, and full of bloud, it is good to take much away, and in others according vnto their abilitie of body. And in this time of neceſſitie, when it may not be deferd, you muſt neither regard time, neither ſigne nor aſpect or coniunction of Planets, but in the name of God do it. The quantity.

Quouis tempore & hora mittere ſanguinem neceſſitas concedit & iubet: two houres delay in bléeding may be the cauſe of death. This being done, or not done, in thoſe perſons aboue named, who may not bléede: let there be giuen vnto the ſicke perſon, of one of the medicines ſet downe for the cure of the plague before in this booke, and procure the ſicke to ſweate well: which if they cannot ſpéedily do, then you may vſe the meanes before taught with bottles, whereby a ſweate ſhall ſpéedily be brought forth: and Any time or houre in neceſſitie let bloud.

let

let the patient endure it as long as he is able. And remember that you keepe the ſicke from ſléepe in his ſweat, and fiue or ſixe houres after, if he be very faint, giue him of one of the cordiall confections to eate of ſometime: and if he be ſo thirſtie that hee muſt néedes drinke, then giue him of the ſirrup ſet downe in this booke for that purpoſe. But you ought not in any wiſe to giue him drinke after his medicine, vntill he hath ſweat well: and that which you giue him, muſt bee warme and comfortable. And hauing ſweat well, dry his body with warme and ſoft clothes: and ſo let him reſt, kéeping him from ſléepe. Within two houres giue him ſome good broth to eat made with a chicken, in which broth boile a little whole mace, dates, raiſins of the ſunne, Endiue, Borage, Bugloſſe, & rings or ſome péeces of gold. Let him haue oftentimes to eate of one of the cordiall confections, ſet down in this booke: and let his drinke be the firſt day Betonie water, Scabious and Borage water, of each of them halfe a pinte, boiled a little with ſugar and whole mace. After you may giue him ale, if not ſtrong, boiled with Mace and ſugar. Let his meate be chickens, capon, rabbet, yong mutton, or veale, and let him vſe

The diet the ſicke ought to keepe.

ozenges, limons, pomegranets, graines of paradiſe, and all thing that doth comfort the heart and cole. You muſt perfume the chamber oftentimes in the day with the perfumes ſet downe in this booke, which will purge the aire of the chamber; and ſprinkle the floore of the chamber with good vinegar, and giue him to ſmell vnto oftentimes a cloth wet in roſe vinegar. Now muſt the ſore or botch be looked vnto. And to ripen and bring it to ſuppuration, you ſhall find medicines ſet downe in this booke. If the ſore do ariſe néere the heart, I haue ſet downe meanes to defend the heart, and to drawe the ſore or botch further off: or if the botch appeare in the throte, then likwiſe

Or roſewater & vinegar together.

drawe

drawe it further for feare of suffocation, or choking the patient. If watching or rauing trouble him, I haue set downe meanes to helpe it. If thirst and drinesse vexe him, I haue set downe comfortable sirrupes to remedie it, or whatsoeuer he shall néed in this cure, if aduisedly you follow my direction.

The patient ought to change his chamber sometimes, and to vse often the perfumes before set down: and to kéepe the house all the time of his sicknes vntill his sore be well, changing himselfe in fresh apparell well aired, and perfumed before. Change of chambers is good.

And those that are about him must haue care of themselues, and eate daily euery morning some good preseruatiue. And aboue all, let them take héede of the aire or breath of the sore when it is opened: alway holding some rote of Angelica steeped in vinegar in their mouth, or some other strong and good preseruatiue, and let them eate sometimes a little good mithridatum, or anie one of the confections preseruatiue set downe in this booke against the pestilence: and also let the kéeper take héede how to bestowe the plaisters that come from the sore.

Well now remember what I haue said ought to be done in this cure of the pestilence.

First, that with all spéede you vse remedy without delaying the time, for therein chiefly consisteth the danger.

Secondly, that you bléed, if no cause forbid it, as afore is taught.

Thirdly, that you take one of the medicines before set downe in this booke, and sweate therewithall, and refraine from sléepe.

Fourthly, that you vse the cordials to comfort the heart set downe, and that you eat of them oftentimes in the day.

Fiftly, that if the patient be faint, you must vse the

And apply an epithymum vnto the heart.

Epithymum, and epithymate the heart therewith.

Sirtly, that if the sore or botch appeare, and rise neere vnto the heart, that then you vse vpon the heart a defensitiue, and with speede drawe the botch further off.

The seuenth obseruation is, that with speede you apply medicines to suppurate the sore, and drawe it forth.

And it were very good that fires were made through out the citie, & if you think the perfumes too deere, then vse frankincense, rosin, and Turpentine. By sleepe the bloud and spirits vitall are drawne inward and attracteth with it selfe the venome vnto the heart, and retaineth it in.

The eight is, that the chamber be oftentimes perfumed, that the aire thereof may be purged, and made holsome: and that the patient change his chamber oftentimes.

The ninth is, that he vse the diet before taught, eating a little at a time, and the oftner. And to vse the sirrups and confections to coole and comfort.

The tenth, which should haue beene the first, is, that the patient in anie case be kept from sleepe, from his first sickening vntill he haue taken his medicine, and sweat, and sixe or eight houres after, and then to sleepe but one houre, and the nert day let him sleepe three houres at times, but not aboue one houre at a time: and after the third day you may giue him more sleepe. But in the beginning of his sicknes, it is most dangerous: for by sleepe the spirits are drawne inward, and therewithall the venome is attracted vnto the heart, and also the feuer made more vehement and sharpe. And this is the cause that many die, that might liue if they were kept from sleepe, and therewithall take some good medicine.

The eleuenth is, that the patient keepe his chamber during the time of his sicknes, and refraine all companie, that he hurt not others.

The twelfth is, that being well, he giue humble thanks to God, and then let him change his apparell, being well perfumed, and in the name of God goe abroade.

And

And if the botch ariſe neere vnto the heart, then before you ſweate, it were good to apply this defenſitiue vnto the heart, being thinne ſpread vpon a fine cloth, as broad as wil couer the heart.

R. Good Mithridatum one dram, Andromachus treacle halfe a dram, red ſaunders, terra lemna halfe a ſcruple, with water of Roſes and vinegar, as much as will ſuffice, make it in forme of an vnguent in a morter.

A defenſitiue for the heart, in ſweating to be vſed.

A good Cordial comforting the heart and cooling, to be vſed after the patient hath ſweat or purged, and oftentimes in the day to take of it as much as a good hazell nut at a time.

R. Conſerues of Roſes, Borage, and Bugloſſe, of each one ounce: Diamargariton frigidum, Diarrhodon abbatis, of each halfe an ounce: ſeedes of Citrons two ſcruples or a dram: Manus chriſti three drams: fol. auri number 6. bolearmoniack prepared two ſcruples. Mixe them, and let the ſicke eate hereof many times in the day.

A very good cordial confection to be eaten oftentimes in the day of the ſick patiẽt.

A good potion giuing fiue or ſixe ſtooles gently, which purgeth venemous filthy humours from the bodie, to be taken the third day after ſweat, if no ſore or botch appeare, or when a ſore or botch hath runne, and is growing well, then is it good to vſe this.

R. Flo. & fol. Card. benedict. one handfull: fol. Scabi, Betonicæ one handful: root of Gentian one dram: good Rubarb one dram; water of Bugloſſe, Scabious,

A purging potion to be vſed the ſecond day after ſweat, if no ſore appeare

bious & Borage, of ech an ounce: let there be made an infusion therof. Then adde vnto it Diacatholicō halfe an ounce, Cassia with Manna halfe an ounce: sirrupe of Roses solutiue one ounce, misce.

If it worke not within two houres take a little broth, fiue or sixe spoonefuls.

This ought to be taken in the morning, and neither eate, drinke, nor sleepe vntill it hath wrought his effect, in giuing fiue, sixe, or seuen stooles, and vse your selfe as is before taught in purging.

Another good Cordiall greatly comforting the patient after his sweate to be eaten oftentimes, a little at a time, and to continue the vse thereof three or foure dayes, vntill he be strong, and all danger past, or in his sweate a little, if he be weake, faint, and apt to swoune.

This Cordiall confection doth greatly comfort the heart.

R. Conserues of Roses, Borage and Bugloss of each half an ounce: spe. Diagem. cal. & frig. of each one scrup. bolearmoniack prepared two scruples: spe. diamargarit. cal. & frig. of each one scruple: diarrhodon abba. halfe an ounce: sirrupe of limons and sorrell, of ech halfe an ounce, misce.

Within two howers after the patient hath sweat, giue him a little good broth, made of a chicken or capon, and let him eate a little at a time, and the oftner, according vnto his strength and stomacke: and let him be of good comfort, and eschew all feare & doubt, fixing his hope alone in the Almightie, from whom commeth all helpe and comfort. Let his meat be chickens, or some light and good nourishing meate, as young pullets, capons, partridge, rabbets, or such like: but for want of these, young mutton, or veale, and let it be giuen him with sauce made with an orenge

The diet that must be vsed.

orenge, a limon, and a little good vinegre with mace and Saffron: and make vnto all his meate theſe cole and ſharpe ſauces: and vſe no hote ſpices, neither ſtrong wines in anie wiſe. Let his drinke be middle ale, cleane brewed and well boyled with maces and ſugar: alſo you ought to keepe him from ſléepe the firſt day vntill it be toward night, & then let him reſt in Gods name one houre. And if the patient be verie drie and thirſty, as moſt commonly they are, then giue him of this Julep three or foure ſpoonefuls at a time to drinke. His drinke.

R. Water of Roſes, Endiue and Bugloſſe of each three ounces, ſorrell water foure ounces, good vinegar foure ounces: iuice of limons foure ounces: ſugar one pound, boyle them a little ouer a ſoft fire: which done, and cooled againe, giue him a little thereof to drinke, the quantity of two or three ſpoonefuls at a time. A Iulep to helpe drineſſe and thirſt.

Alſo a ptiſan made with barley, liquorice, and cole hearbes, is good to aſſwage his thirſt. But vſe this, which I do moſt commend for the aſſwaging of thirſt and drineſſe.

R. Sirrupe of Endiue comp. ſir. of ſorrell of ech three ounces: Water of Roſes, and Bugloſſe, of ech one ounce: ſirrup of limons two ounces, mixe them. Againſt thirſtineſſe a ſirrupe.

Let the patient haue ſometimes, or as often as hée is drie, one ſpoonefull of this ſirrupe, which is verie good: and this ſhall ſuffice, for the amending of his heate and drineſſe. Giue him to eate ſometimes of a limon with ſugar, or of a Pomgranate, which are both verie good.

Or

Or this asswageth and taketh away all thirst, and drinesse in this case.

A Iulep against thirst & drinesse.

R. Water of Roses, and bugloss of ech three ounces: sirrupe of Endiue and limons, of each two ounces, oile of Vitrioll one scruple. Mixe them.

The taking of this one spoonefull at a time, taketh away drinesse and thirst.

And if the patient be verie faint and weake after his sweating, or before his sweating, then apply this quilt vpon the region of the heart: and let him weare it continually for a while.

A Quilt for comforting and strengthening the heart, when the patient is weake, to be worne after his sweating.

A quilt comforting the heart.

R. Flowers of water lillies, borage and bugloss, of each halfe a dramme: red Rose leaues one dram: flowers of balme & rosemarie, of each two drams: maces one dram: of red and yellowe saunders, of each one dramme: wood of aloes, cloues, of each one dram: seeds of citrons, iuniper berries, of each one dram: saffron sixe graines: of the bone of the Deeres heart one scruple. Let them bee made in grosse powder, & quilt it in crimson or scarlet coloured taffeta, or fine cloth.

This quilt being made by the Apothecarie, vse it ouer, or vpon the heart of the sicke, in such manner as it may abide without falling away.

An

An Epithymum that doth much comfort the heart, when a perſon is weake.

R. Water of Roſes, borage, and bugloſſe of either three ounces: vinegar one ounce: ſorrell water two ounces: wood of aloes, red ſaunders, barkes of citrons, of euery one of them two drams: ſaffron ſixe graines: Electuarium de gemmis one dram: Diamargariton two ſcruples. Mixe them together, and make an Epithymum.

An Epithymū for the heart to be vſed to a weak and fainting perſon.

A little of this muſt bee made warme in ſome pewter diſh, and then take little clothes of fine linnen, which fold vp two or three double. Then moiſten one of your clothes and wring it forth lightly, & apply it vnto the heart, keeping it there a while, vntill it begin to be cold: then take another, and ſo a quarter of an houre together, and this you may doe two or three times in the day, applying afterward the quilt aforetaught. This is to be done when a perſon is weake and faint.

A Potion purging gently all venemous and corrupt humours from the body.

R. Scabi. Card. benedict. Morſ. diaboli ana pu. i. betonicæ pu. i. trifolii pu. i. rad. gentianæ ſcrup. i. flo. boraginis, bugloſſæ ana pu. i. ſem. citrini ſcru. i. rhubarb. electæ ʒ j. Sene ʒ iij. aqua ſcab. endiuiæ & bugloſſæ ana vnc. ſ. & ſemiſ. fiat infuſio. Deinde adde Diacatholicon vnc. ſ. manna calab. vnc. ſemiſ. fir. Roſarum ſolutiu. vnc. i. miſce & fiat potio.

Take this potion the ſecond or third day after your ſweating, ſo it be not on the changing or full of the

mone, and the soner the better, no botch or sore appearing. This will worke gently in all bodies, and purge strongly and effectually, and cleanseth and purgeth the bodie of the remnant of the venemous infection, and corrupt humours. Take the other part the second day after early in the morning, you must neither eate, drinke, nor sleepe vntill it hath wrought his effect, which is in giuing you seuen or eight stoles. Within an houre after the taking of it, or thereabout it will worke: Haue therefore in readines your stoole with warme water. If after the taking of it you feare casting it vp, then vse a browne toste and vinegar to your nose, and smell thereto oftentimes. Within foure or fiue houres you may take a little good broth made with a chicken, veale, or mutton, with hearbes as afore taught. And when it hath wrought his effect, which will be within fiue houres, or thereabout, then may you eate some of your meat, and take your rest a while after, if you haue any disposition to sleep. Make a light supper, and keepe and obserue a good diet, keeping your selfe within your chamber or house ten or twelue dayes.

Mixing it with the infusion that was left.

Remember to vse often in your chamber the perfumes set downe before.

They that would haue it lesse purging, may take the third part before set downe. And although it work strongly, yet is it gentle, easie and hurtlesse. It purgeth choler, flegme, and all corrupt and superfluous humours. I could set downe many for the purging of the bodie, but none better, or to be preferred before it in this case: and this will suffice. At other times, we commonly giue scrupes vnfore, opening, extenuating and preparing the bodie, but in this case, where the matter aboundeth, and requireth speedie euacuation, we stand not vpon it.

Hippocrat. cum quisque purgare.

Oftentimes and most commonly in this contagious sicknes the patient is troubled with lightnesse in his head, and cannot sleepe: the reason hereof is,

Note

the braine is diſtempered by heate: Hote vapours aſcending and flying vp from the ſtomacke. And this is the reaſon they ſléepe not: and the cauſe of their raging is want of ſléepe, and a diſtemperature of the braine. When a perſon is ſo troubled, then vſe this vnderwritten.

An vnguent to annoint the temples and browes of him that cannot ſleepe through heat, and diſtemperature of the braine.

R. Vnguentum popillion vnc. ſemiſs. vnguentum roſarum vnc. ſemiſs. Vnguentum alabaſtra vnc. ſemiſs. oleum violarum, oleum nenupharum ana ʒ ij. opium ſcrup. ſ. or ſcrup. ij. in aqua roſarum diſſol. miſce. An vnguent to cauſe ſleepe in watching and rauing.

With this annoint his temples, and the fore part of his head ſometimes, when you would haue him to ſléepe. And giue him to eat this, which is exceeding good to cauſe ſléepe, and ſtay raging.

R. Conſerue of Roſes halfe an ounce: Diaſcordium two drams: ſirrupe of popie halfe an ounce: ſirrupe of limons two drams: mixe them. A confection cauſing ſleepe.

Giue him the halfe of this to eate, which will greatly further and prouoke ſléepe. Or this will alſo greatly prouoke ſléepe.

R. Sirrupe of violets, ſirrupe of limons, ſirrupe of poppie of each one ounce: diaſcordium three drams: mixe them.

Giue the patient ſometime of this in a ſpoone to drink, for it is good to prouoke ſléepe and ſtay raging.

A Frontall to be applyed vnto the fore part of the head, to cauſe ſleep.

To cauſe ſleep a frontlet to be applied vnto the browes.

R. Flowers of Roſes, violets, and water Lillies, of each a little handfull: of the ſeeds and heads of poppie, one dram: of the three kinds of Saunders, of each one dram: Flowers of Camomill, betonie, & melilote, ana pu. ſs. beate them into groſſe powder, and let a frontall be made thereof.

Apply this frontall vnto his head, as afore taught. I haue ſet downe theſe meanes to cauſe and prouoke ſléepe, and ſtay the raging that is oftentimes in this ſickneſſe. But you muſt note, that this is not to be vſed in the beginning of his ſickneſſe: For in the beginning of the ſickneſſe the perſon ought in anie wiſe to be kept from ſléepe. For as through ſléepe the ſpirits are drawne inward, and the venome therewith attracted vnto the heart: ſo the heat is alſo exceedingly increaſed through ſléepe.

Note this.

Therefore this meanes that I haue ſet downe for cauſing of ſléepe or anie other to ſléepe, may not bée vſed vntill the Patient hath ſweat, and two or thrée dayes after his ſickening. And the ſore forth, then may you ſafely vſe them to his great comfort & eaſe.

Through the great interior heat, the patient his tongue, throte and mouth will be ſore, as I haue often ſéene, then make this gargariſme.

A Gargariſme to heale the mouth, throat & tongue in this ſickneſſe, if it be ſore through the heat of the ſtomacke.

A gargariſme.

R. Barley excoricated or common barley a handfull, Plantain leaues, ſtrawberry leaues, violet leaues, ſinckfoile leaues, of either of theſe a handful: bryer tops,

tops halfe a handfull: woodbine leaues and collumbine leaues, halfe a handfull: ſhred and bruiſe theſe hearbes a little, and then boyle them in a quarte of faire water, which beeing well boyled, ſtraine it forth, and put thereto Diamoron two ounces, ſirrupe of Roſes two ounces, mel Roſarum or honey of Roſes two ounces: mixe theſe, and let the patient vſe it often to waſh and gargarize his mouth.

The vſe of a little white wine ſometimes is good with Roſe-water, and a little vinegar to waſh his moth withal.

To vomit at the beginning of the ſickneſſe is good: for if a perſon fall ſicke at his meate, or within a while after his meate; then ought hee to prouoke vomite, and when he hath vomited, then to take a medicine ſet downe for the cure of the peſtilence, and ſweat therewithall, and do as I haue taught in this booke before: but if he bee much troubled with vomiting in his ſickneſſe, then let him vſe this that I ſhall teach him. Note this, whē vomit is good. Cordials and ſweat will ſtay vomiting.

℞. Aromaticum Roſarum vnc. ſemiſ. Aromaticum gariphilarum ʒ ij. ſyr. limonum vnc. ſemiſ. diamargariton frid. ʒ ij. miſc. To ſtay vomiting.

And if his vomiting ſhould not ſtay, then were it good for him to take ſome gentle purging potion to expulſe theſe corrupt humours that ſucketh vp that diſpoſition to vomite.

I doubt not but what I haue written is ſufficient for the interiour part. Now will I come to the externall and outward application, and ſhew what is to bee done in ſuppurating and opening the ſore.

Hauing taken one of the medicines afore taught, and sweat, using the cordiall appointed, apply vnto the sore this vnderwritten, which will draw it forth, and ripen it: and you must haue special care that with speede you draw forth the sore, apostume or carbuncle, least it returne againe into the bodie.

A plaister to suppurate, drawe forth, and ripen the sore or botch, although common, yet very good and commended of al that vse it.

Take a great white Onion, & cut off the head of it, & with your knife picke out the coare or middle part, and fill that hollow place full of good treacle, not common treacle, but Theriaca Andromachi, which you shall haue at the Apothecaries. Put on the head of the Onion, and paast it with a little dow or leuen, and set it to roste in the imbers, and being soft rosted, take it forth and pill it, and stampe it in a morter, and lay it hote vnto the sore vpon some double cloth, and rowle it softly that it fal not off, & renew it and lay on fresh, euery fiue houres.

And here I must néeds commend the vse of a yong cocke to be vsed in this maner vnto the sore. Pull away the feathers from about the fundament of the cocke, and place the fundament vpon the sore, and hold his bill sometime to kéepe in his breath, he shall the better draw the venome: & if he die, then take another, and do so againe. Then lay on this Cataplasma, which I haue often vsed, and approued to bee very good to draw forth and suppurate the sore.

R. One Lilly roote, young mallowes, one handful, let them be bruised in a morter: Lineseede two or three

ſpoonefuls beaten groſſely, boyle them together in ſufficient water, or as much as will couer them, boyle them vntill they be very ſoft and thick, then put thereunto Figges ſix or ſeuen: halfe a good handfull of raiſins ſtoned, mix theſe together, and put vnto it oyle of Camomil two ſpoonefuls, and being very warme lay it to the ſore, and binde it ſoftly that it may abide on, change it euery twen-houres.

Another that ripeneth the botch and bringeth it ſpeedely vnto ſuppuration.

R. Onions and Garlicke heads, of each of them in number foure: roſt them in the imbers, then ſtampe them in a morter, and put thereto of fene-greeck and line ſeede of each a good ſpoone-full, ſnayles with their ſhelles foure or fiue, figs in number foure: leauen as much as a Walnut, bar-rowes liquor as much as two walnuts, mix them in a morter, and warme it & apply it vnto the ſore.

An Implaiſter that ripeneth the ſore or botch.

R. Galbanum Ammoniacum, Bedelium ana ʃ ounce, diſſolue them in vinegar at the fire and ſtrain them and put thereto diachilon magnum ʒj. ounces, mix them and ſpread it vpon a thick cloth, and lay it to the ſore and change it euery xvi. houres.

Another plaiſter that draweth forth the ſore and ripeneth it ſpeedily.

Take a white Lillie rote, yong mallowes two handfull, ſcabious one handfull: ſhred them and bruſe

them, and boile them in a sufficient quantitie of ale grounds, and put thereto of line-séede two or thrée spoonefuls beaten, and as much fenegréek beaten likewise, sower leauen as much as two walenuts, mixe them, and lay it warme vnto the sore, changing it euery sixteene houres, two or thrée times vsing it, ripens the botch.

If it breake not of it selfe by this meanes speedily.

By vsing any of these pultesses, or cataplasmes, you may spéedilie ripen the botch or sore, and béeing ripe, it ought to bée opened by the Chirurgion in the lower part thereof, that the matter may be the better auoided. And remẽber this note, that whatsoeuer you apply or lay vnto the botch must not be cold, I meane cold in qualitie and operation. For cold medicines would driue backe againe that venemous matter that hath expelled, to the great daunger of the that napatient.

And if you feare the opening of it, which is indéede nothing to suffer, then let the Chirurgion vse a potentiall instrument, I meane a caustick, and béeing done vse this digestion.

R. Cleare Turpentine washed one ounce, a yolke of a newe laide egge, as much: oyle of Saint Iohns worte halfe a dram, of good Mithridatum halfe a dram.

Mixe all these together and vse it vnto the wounde vntill it be wel digested, which you may know by the whitenesse, thicknesse, and great quantity of the matter. And notwithstanding it is now running, yet shall it bée good for you to vse one of the pultise afore taught, it will ripen and bring forth the rest. This is dangerous for those that are about you, therefore bée carefull to kéepe your chamber, and also how you bestow the plasters that you vse vnto your sore, that o-

thers

ſhers be not infected thereby. You ought to vſe dayly in your chamber the perfumes before ſet downe three or foure times a day, to vſe a good diet, and to eate of ſome of the cordials before ſet downe, and your ſore beeing neere well, then ought you to purge with one of the potions before ſet downe.

What is to be done when a ſore or botch lieth deepe and commes not forth.

You muſt take one of the medicines afore ſet down for the cure of the plague, and ſweat therewithall: but if the Apoſtume or ſore ly deep, notwithſtanding your ſweat, then muſt you faſten cupping glaſſes ouer or vpon the ſore, firſt ſcarifing the place, and when you haue vſed your cupping glaſſes, then vſe a yong cock or pullet, as before is taught, pulling the fethers from about the rumpe and taile, putting a little ſalt into the fundament of the cocke or pullet, ſet it vnto your ſore houlding the bil of him ſometime to retaine his breath: and if he die take one more, and do as before, and then apply the plaiſter of onions and treacle ſet down before: and then applie ſome one of the other which will bring it to ſuppuration, then let it be opened as before taught.

Vſe cordials to comfort the heart.

The cauſe why the ſore coms not forth, is weakneſſe of nature.

What is to be done when the botch wil not come to ſuppuration, but continues hard.

If a botch come not to ſuppuration within three or foure daies, as moſt commonly it doth, but reſiſteth your application continuing hard, then muſt you vſe ſome cauſtick or ſtrong veſſicatorie, or inſitiõ which I like not of, the matter beeing vnripe or not altered into corruption: the continuance of a botch vnſuppurated and not drawn forth is very dangerous: the reaſon is, the venome gathereth ſtrength by putrifaction within

the body and returnes vnto the heart againe. Then farewell life. This I haue knowne, and I am perſwaded may die that might liue, if this were ſéene vnto. Therefore to preuent danger, rather open the botch before it be full turned vnto ſuppuration, and vſe cataplaſmes and pultesſes to ripen the reſt that remaines. But being ſtill hard, then I ſay you muſt vſe the counſell of a chirurgion, and open it with a caufticke, as I before ſayd, how and wherewith I would teach, but it would bee too long in this place.

Opened with a caufticke.

Firſt, before it bée opened, let it be well epithymated: and vſe ſome cordiall ſet downe in this book, two or thrée times a day. And then vſe digeſtions and ſalue to heales.

What is to bee done when a botch ſtrikes in againe.

Sometimes I haue knowne the botch to appeare, and yet ſodainlie to fall in againe, and this is euer a dangerous and deadly ſigne. But I will ſhewe you all that may bee done: and manie haue by this meanes béene relieued from death.

Firſt, with all ſpéede giue him ſome one of the foure Electuaries ſet downe in this booke for the cure of the plague, the quantitie is there ſet downe: and procure him to ſweate as long as he can endure it. Then drie him with warme clothes. And giue him cordials to eate of, ſet downe in this booke. Then ought hee to haue a glifter, the which I will ſet downe, and the next day early giue him my purging potion ſet downe before: the which is good in this caſe: and giue him often cordials to eate. And by this

this meanes (by Gods grace) the patient ſhall be deliuered from death.

The Cliſter.

℞. Maluæ, Althææ ambarum cum radicibus ana m.ſs. Mercurialis, Hipericonis, Meliloti ana m.ſs. Scabi m.ſs. ſem. lini, & fenigræci vnc.ſ. fiat decoctio, in huius libra diſſolue butyri vnc. i. mellis roſarum vnc. ii. olei violacei vnc. ii. Catholici vnc. ſemiſs. Succhari rub. vnc. ſ. Miſce & fiat cliſter.

Take foure ounces leſſe of the decoction, for that it will be too much in quantitie. Let this gliſter bée giuen to the patient: And then the nexte morning receiue the potion ſet downe before, that purgeth venemous matter from the bodie, and obſerue what I haue written.

When a botch ariſeth neare vnto the heart, or in the throte: then muſt you deſire helpe of the Chirurgion, who with cupping glaſſes may draw the ſore or botch farther off. To ſet downe the maner héere it were néedleſſe, euery chirurgion that hath anie iudgement and practiſe knowes how to do it. I will here end, beſéeching God to bee mercifull vnto vs, forgiue our ſins, and make vs thankful for his great bleſſings beſtowed vpon vs, bleſſe our labours, and ceaſe this ſickneſſe. Amen.

When a botch ariſeth in a dãgerous place what we muſt doe.

K

FINIS.